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D E

SACRA VERNACULA
EPISTOLA,

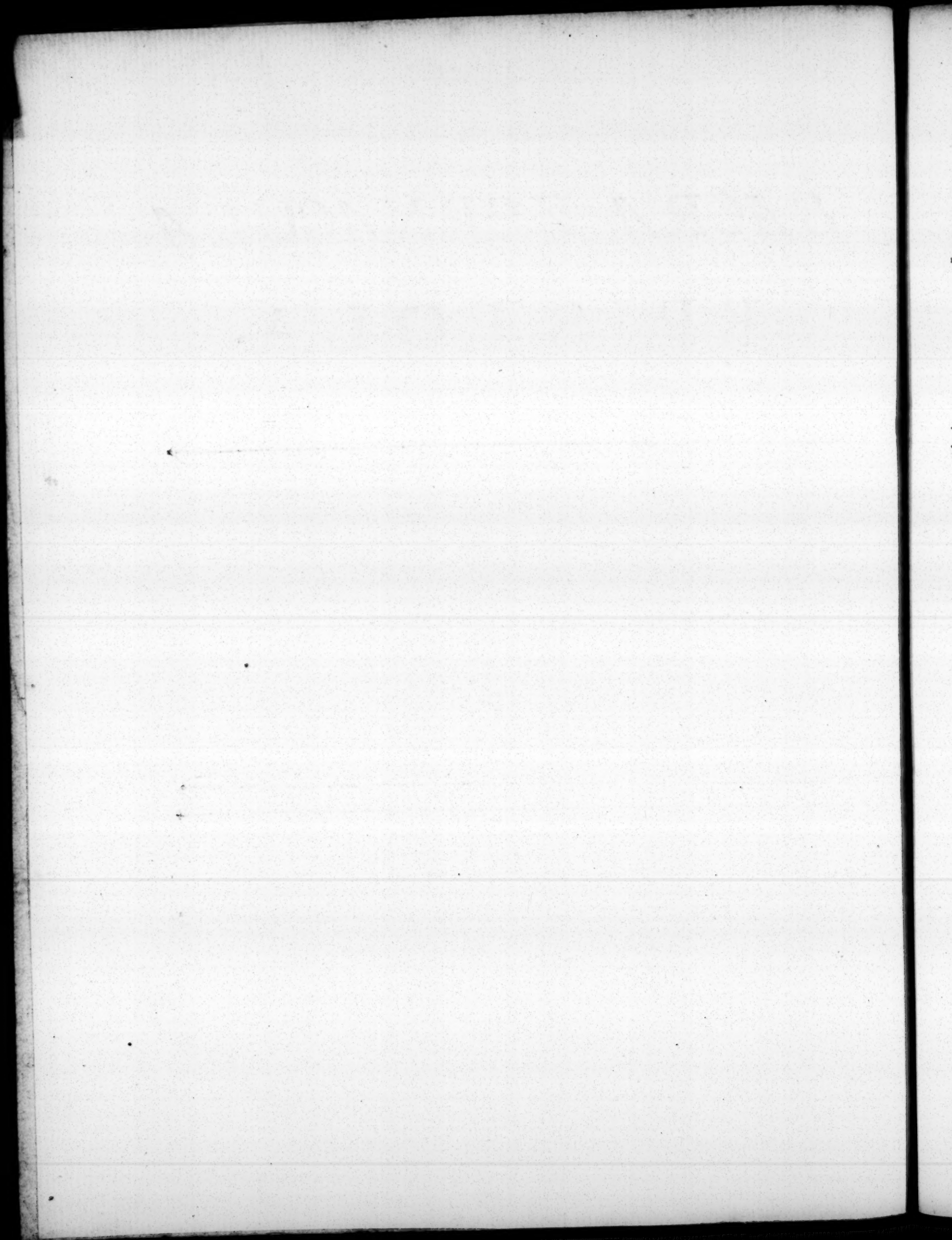


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L O N D I N I:

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Impensis LAWTONI GILLIVER, sub *Homeri* Capite
in *Fleet-Street*. MDCCXXXIII.



ILLUSTRİSSIMO CELSISSIMOQUE DOMINO;

P E T R O Domino K I N G,

B A R O N I D E O C H A M,

R E G I A E M A J E S T A T I E S A N C T I O R I B U S C O N S I L I İ S,

M A G N Æ B R I T A N N I Æ Domino Cancellario Summo,

E D M U N D U S M A S S E T, A. M.

ἀριτεύειν διαζῶντα, καὶ μακαρίως

ποτ' ἀπαλλάττειν.

DOMINO

D E

SACRA VERNACULA
E P I S T O L A

SACRAS hæc Striaturas, ut Æquitati Vestræ, Justissime Dne Dne Cancellarie, ea, qua par est, Submissione perpendendas, offerre ausim, invitat nota universis Tua Humanitas, suadet ut debeam Celsitudo Officii, Optimi, hoc est, Pacifici Principis, Patris Patriæ, Fideique Defensoris, Vicem tam prope sustinentis. Postulat insuper, quod earum de quibus hic agitur Rerum *μάλις α Γνώστην ὄντα* Σε dudum cognoverim: quod Tuarum est Partim, Tuique similitum, Religionis Causam fovere, Iniquitatis Petulantiam moderari: quod infucatae Doctrinæ Patronum, hoc est, purioris restituendæ Interpellatorem Te palam falsoque insimulatum audiverim: denique, quod, si hæc legenti irrepperit Tædium, *Laborem ipsum* multa audiendi Tibi *Voluptati* esse professus es: Quapropter obsecro te, ut patienter me quoque audias.

Quonam suo fato fieri dicam, ut Nemo vel in Monarchiam injustior, vel in Remp. atrocior, vel in bonos mores injuriosior, vel in Deum & Providentiam iniquior apud nos extiterit, qui non bellum eodem tempore Ecclesiæ Anglicanæ quoque indixerit? Ex quo Ecclesiasticæ Disciplinæ habenas adeo laxas, imo nullas, esse voluere nuperi quidam Instauratores Legis Imperiique Naturæ; quotidie insurrexerunt Ini-

B

mic;

mici homines perversa loquentes, Doctrina infecti potius quam eruditi, qui Ecclesiam Anglicanam injuriis laceffunt, contumeliis petunt, prava dicentium Sophistarum argutiis exagitant; ut vices ejus merito quis deplorare possit, qui non recordaretur, Militiam hujusmodi Ecclesiam vere Christianam indicare.

Quamvis autem Oppugnatorum numerus dici potest *Legio*, disponente tamen Divina Providentia, pro ea non desierint animose contendere sincerioris Theologiæ Vindices acerrimi. Ubicunque Valentini, Marciones, Celsi apparuere, negantes, corrumpentes, iridentes; contra sese intulerunt Justini, Tertulliani, Adamantii nostrates, Verba Divina, Christi institutiones, praxin Apostolicam & Anglicanam, solidis & inconcussis rationibus probantes, demonstrantes, stabilientes: exinde magis illucescit obfuscata Veritas, magis aucta est Piorum Fides, eorundem Spes est reddita firmior, & contra tam Hæreticas quam Schismaticas machinationes, Divina Sacrarum Scripturarum armatura imbellis non ita pridem Christianus jam novit uti.

Habemus igitur victos, sed non confitentes Reos: Hoc enim sibi quasi proprium habet Erroris pravitas, ab iis quibus semel adhæserit partibus vix, ac ne vix quidem, se finire avelli. Hanc ob causam dubitavimus, an ultra quam jam quæсивimus, quærendi sunt perversi homines indies aliquid in Rei Christianæ detrimentum effutientes, iniquam sane pugnam laceffentes, magis ad Ostentationem ingenii male pertinacis, quam Veritatis indagandæ causa. Reclamat autem Discipulorum expiscantium exemplum, qui, quamvis tota nocte laborassent & nihil cepissent, jussu tamen Domini Jesu, tempore matutino, hoc est, intempestivore, iterum demiserunt Rete.

Pergo itaque ad institutum nostrum; qua Ratione Res Ecclesiasticæ in melius mutari possint, investigare. Plus Damni, quod æstimo, Ecclesiæ Christianæ attulit F. Socini ejusque posterorum malevolentia, quam collectus aliarum omnium αἰρέσεων & numerus & impetus. Harum enim

enim una vel altera aliquam Veritatis speciem præ se tulerit; ista autem, sub prætextu Evangelicæ Libertatis, Fundamina subruit ipsissima, Jesu Christi & Apostolorum ejus verba, quibus Fides Catholica præcipue innititur, ad corrumpendam, imo destruendam eandem Fidem, malefanæ interpretationis ope, palam & jactabunde detorsit. Testor nuperorum Infidelium Tractatus, Legem Christianam nullo superstructam Fundamento probare conantium, vel nihil aliud esse præter Legem Naturæ secundo promulgatam. Testor, unde sua detraxere missilia, sociatum opus Fratrum, quos vocant, Polonorum, & ab iisdem Authoribus *Catechesin Racovianam* auctam & recognitam. Sed non est, quod Dominationi Tuæ, quæ Literas tam pulchre callet, librorum catalogum enumerem. Nemo Te melior novit, quicquid Antiqui, quicquid Recentiores, tam sacri, quam profani, Authores scripserint; nemo Legum Divinarum Humanarumve peritior: nec in summo illo, ad quod pro meritis evectus es, Fastigio, uberiores omnimodæ Eruditionis copiam unquam antea suspexerit sibi gratulans Britannia.

Socinistas igitur & Infideles dum iniquæ sacrarum Literarum torsionis increpitamus, non pessime, ut opinor, de Re Christiana consulitur, ea S. Scripturæ loca, quæ vel ab iis depravata sunt, vel usus Tyrannide jam prorsus a reddita significatione ceciderunt, penitus ad examen revocare; & maturius perpensa publici juris facere. Qui Biblia Sacra donavere Sermone vulgato, ex agro Divino uberrimam sane reposuere messem: restat tamen adhuc Messorum vestigia sequi volentibus, spicarum aliquot manipulos remanentes colligere. In locis quibusdam Græcarum vocum vim & affectum non satis affecuti sunt; nonnullæ (sit verbo Venia) perperam translatae sunt; idioma quoque Linguae Anglicanæ sic immutatum est, ut multa præsentis ætatis vocabula prorsus alienum sonant ab iisdem in præterita. Αἱ πάλαι συνήθεις λέξεις γλωσσήματα νῦν. Has ob causas, versio quam nunc habemus & perfectior & planior fieri potest & debet, quæ in

bene multis locis vix ad nativam affurgit ἐνεργείαν, in aliis, dissentiendo a se dissentit ab Origine. Paucis hoc expedire satagam; arbitror enim, cum quibuscumque quotidie licere video Sacros Libros corrumpere, nobis quoque, non convocata Synodo, licere corruptos restituere: meas sive observationes, sive collectiones, eo lubentius Tuæ Dominationis animadversioni subjicio, quod sciam Eruditissimum quemque Judicem esse candidissimum; ideoque, quæ minus recte dicta sunt, quum Tuum perspexerit acumen, iis clementiam, qua plurimum abundas, condonaturam esse nobis, facile pollicemur.

Ordinemur a primo commate S. Joannis, in quo parum refert, an per *Verbum* vel *Sermonem* exprimatur ὁ Λόγος, modo genuinus servetur sensus, nempe Λόγον esse ἐσιώδην, non Πήλόν, ut indicant & naturalis Verborum constructio & versus insequens; ubi dicitur Οὗτος, id est, Λόγος ἦν, nostri vertunt *The same was*, duriuscule: quod si reddatur *He was*, Personalitatem τῷ Λόγῳ a vera pronominis significatione eliciemus. A naturali ordine verborum S. Scripturæ, si fieri possit, non est recedendum. Itaque ad Com. 3. pro *Without him was not any thing made that was made*, reponi malim, *Without him was made, not any one thing that hath been made*, οὐδὲ ἐν ᾧ γέγονεν expressius ni fallor, & ad Vulgi captum accommodatius, Λόγον esse Creatorem omnium.

Ad Com. 6. Nostri reddunt Ἐγένετο ἄνθρωπος *There was a Man*; superius autem in iii. S. Mat. c. 1. idem verbum vertunt per *came*. Cur non eodem utuntur vocabulo, ab eodem Themate, cum de eodem Homine utrobique prædicatur?

Simili modo ad Com. 14, ubi redit ἐγένετο, interpretandum esse censeo, *The Word became Flesh* pro *was made*. Ita ut opinor ineffabilis Incarnatio Domini nostri exprimitur melius quam per *made*: quæ vox crassior minus idonea miraculosæ adumbrationi S. Spiritus per quem ὁ Λόγος σὰρξ ἐγένετο.

In commate sequente legimus ἐμπροσθεν μου γέγονεν nostri præteritum medium γέγονεν reddunt *is*, sed male: reddi enim debet *has been*. Idem occurrit in versu 30 insequente. In his duobus commatiis, eadem invenitur Dictio, viz. Πρῶτός μου ἦν, quam Interpretes rectissime vertunt, *He was before me*. Ansam hinc oblatam non possum non arripere exprimendi genuinum ut opinor Apostoli sensum in loco famosiori, scilicet Cap. i. ad Coloss. com. 15. ubi Jesus Christus dicitur Πρωτότοκον πάσης κτίσεως. Ex hoc loco Socinistæ aperte docent, Salvatorem nostrum esse Creaturam: & quomodo sodes nostri melius, vertendo *The first born of every Creature*? Respectu autem habito ad memoratam versionem πρῶτός μου ἦν, reddi debet *Born before all Creation*, hoc est, existens ab æterno. Etenim πρῶτος non significat primus, sed prius vel ante: ut infra ad Cap. xv. com. 18. ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. *Hated me before you*: & 1 Joan. iv. 19. πρῶτος ἠγάπησεν ἡμᾶς. *He first loved us*. Eandem retinet significationem in compositione. Aut hanc versionem accipiamus, aut legatur πρωτότοκον πάσης κτίσεως, accentu in penultimam producto, *Bringer forth*, id est, *Creator of all Creation*, veritate & fide Catholica minime reclamantibus.

In com. 32. Testatur Joannes, se vidisse S. Spiritum descendantem ὡσεὶ περιστερὰν ἐξ ὑψανῶν. *from Heaven like a Dove*, inquiunt nostri: lege, *like a Dove out of the Air*. Hoc in sensu passim usurpatur ὑψανός, ut Mat. vi. 26. πετεινὰ τῆς ὑψανῆς, quod nostri reddunt *Fowls of the Air*, & alibi; sic quoque servatur verborum ordo, a quo, ut dixerim, nisi sensus exigat, quam rarissime discedendum est.

In commate ultimo hujus capituli Angeli dicuntur *ascendere & descendere ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου* quæ sic donantur Anglice, *upon the Son of Man*: dure quidem meo judicio. S. Spiritus, τὸ χάρισμα descendit *super* Christum, *super* Apostolos, *super* Ecclesiam; Angeli vero *super* Personam aliquam descendere, nusquam, si bene memini, leguntur. Novimus præterea, Angelos Salvatori nostro in terris agenti fuisse ministeriales:

teriales: Descenderunt *propter* eum, minime autem *super* eum, quæ fuisset actio incongrua superioritatem denotans. Reponas igitur si placeat, *over the Son of Man*, custodiendi causa, ut pastores in Cap. ii. S. Lucæ, com. 8. φυλάσσοντες φυλακὰς ἐπὶ τὴν ποίμνην, *Keeping watch over their Flocks*: vel *propter* Filium Hominis, & verte *Because*, vel *for the Sake of the Son of Man*; ut in S. Lucæ xxiii. 28. *Weep not for me ἐπ' ἐμὲ* & deinceps ad finem versiculi. Apoc. i. 7. κλύονταί ἐπ' αὐτόν, *shall wail because of him*: vel denique quod eodem redit, ἐπὶ υἱόν verti potest ad Filium, *descending to the Son of Man*; ministrandi scilicet aut colloquendi gratia, ut in tempore Crucifixionis, Resurrectionis, Ascensionis, aliisque temporibus accidisse certum est.

In Cap. ii. com. 4. Salvator noster, qui dubio procul erga Parentes perofficiose se semper gessit, nimium exagitare Matrem ejus videtur, corripiendo, *Woman what have I to do with thee*: magis autem Græcæ lectioni Τί μοι καὶ σοὶ γύναι; & moratis Jesu moribus consentaneum esset, si redderetur, *What is that to me or you Mother?* servato verborum ordine.

Ad Cap. iii. com. 25. Περὶ καθαρισμοῦ, parum dilucide exprimitur, *about purifying*. Lis orta est inter Judæos quosdam & Joannis Discipulos de Baptismo; cujus erat validior, Joannis, an Christi, ut patet ex sequentibus: Καθαρισμὸς pro Βαπτισμὸς hic usurpatur, & vice versa Mar. vii. 4, 8. Lege igitur *about Baptism*.

In Cap. v. com. 18. Judæi vehementer quæsivere trucidare Jesum, quia πατέρα ἰδίον ἔλεγε τὸν Θεόν. Quis fuit eorum sensus indicat quod sequitur, ἴσον ἐαυτὸν ποιεῖν τῷ Θεῷ. Ubi autem in nostris Bibliis ista ἰσότης; Verbum æqualitatis ἰδίον omnino non est redditum: tantum aiunt *God was his Father*. Sed transferendum est *God was properly his Father*: exinde se esse verum Deum de vero Deo, atque per consequens Deum ab æterno. Probatio eximia propriæ Domini nostri æternitatis.

Alia

Alia petenda est a Cap. vi. com. 62. ubi legimus Ἐάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; nostri sic vertunt, *What and if ye shall see the Son of Man ascend up where he was. before?* quam jejune! Hæc versio facit articulum τὸ, in quo vis est irrefragabilis, prorsus superfluum, nil nisi Dictionem encliticam. Probe autem novit Dominatio tua, quod πρότερον sine articulo denotat id quod semel vel aliquando sic se habuit: ut author ad Hebræos, Ἀναμνησθετε τὰς πρότερον ἡμέρας. Cum autem jungitur articulus, designat id quod semper ita fuit; ut in Joan. ix. com. 8. de Homine a natali cæco: οἱ θεωρῆντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν. Ubi τὸ πρότερον, si cum θεωρῆντες jungatur, reddi debet, *They who had from the Beginning seen him that he was blind*: sin cum τυφλὸς punctulo post αὐτὸν facto; *They who had seen him, that he was from the Beginning*, id est, a Nativitate, *blind*. Ita textus noster ὅπου ἦν τὸ πρότερον. *Where he was from the Beginning*. Hujus loci sensum effugiunt Socinistæ, fingendo Jesum Christum, Mahumedis instar, in Cælos raptum esse, indeque bene Doctum ad Docendum rediisse; adeo manifeste probat Salvatoris nostri æternitatem a parte ante.

In Cap. v. comm. ^{35 40} 49, 50. Ἐρευνᾶτε τὰς Γραφὰς inquit Salvator noster: nos imperative transtulimus, *Search the Scriptures*: malletem autem in modo indicandi, atque sic reddere, *Ye search the Scriptures diligently*: plus enim innuit ἐρευνᾶτε quam simplex lectio. Est verbum in fodiendis metallis, vel mittendis speculatoribus usurpatum: ἐπιμελῆ καὶ ὑψηλὸν ἐξέτασιν vocat Athanasius: Ἐρευνα non est ἀπλὴ ἀνάγνωσις inquit Chrysostomus ἀλλ' ἀκριβὴς καὶ κατανενομημένη. Apostolus vocat Dei judicia ἀνεξερεύνητα, *nullo labore investigabilia*. Qua vero de causa hoc scrutinium faciebant Doctores Judaici quæ sequuntur indicant verba: ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν. Recte quidem: καὶ ἐκεῖναί εἰσι. *And they are they*: lege *but they are they*: & in versu sequenti, καὶ εἴ θέλετε εἰσελθεῖν πρὸς με, pro *but*, corrige *yet ye will not come to me*: Variationem

riationem τῆς, καὶ, hunc ad modum invenies in Joan. xvii. 11. Perversitatis eos arguit Christus, qui, quamvis toti in S. Scripturis versati sunt, atque inde Messiam expectabant, minime tamen animadversi sunt, omnes Messiae notas in illum quadrare, ac impletionem quotidie accipere. Accipe nunc versionem: *Ye search the Scriptures diligently, for in them ye think ye have eternal Life: But, vel now they are they which testify of me: yet ye will not come unto me.*

Ad Cap. vii. com. 52. legimus ὅτι Προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγὴγερταί· *That, out of Galilee ariseth no Prophet.* Hæc translatio coincidit cum Proverbio illo Judaico, viz. Spiritus non requiescit nisi super divitem. Et hoc & ista tam charitatis quam veritatis experts. Deus enim nec loca nec personas respicit: Et forsan nullum aliud signum magis indicat Jesum esse Messiam, quam quod Galilæus existimabatur. *Jonas & Nabum* nati sunt Galilæi; probabile quoque est, aliquos ex iis quos a Sævitia *Jezebelis* occultabat *Obadiab* fuisse Galilæos. Hoc non latere potuit Pontificibus & Pharisæis; neque inter se ita colloquerentur: verito igitur *out of Galilee ariseth not*, vel præterito pro futuro Ἐβραϊκῶς sumpto, *will not arise that, vel the Prophet*, id est, *the Messiah*, cujus contrarium fuit verum.

In capite undecimo Salvator noster agit de Resurrectione mortuorum, aitque ad com. 26. Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ· quæ nostri ad immortalitatem animæ respicere faciunt, reddendo, *Whosoever liveth and believeth in me shall never die.* Hæc sententia æque vera est de non credentibus in Christum quoad animas. Nec est quod ad mortem secundam ut dicitur spectes: de corpore non de anima agitur, non hæc Lazari jam mortua, sed istud. Verba igitur Domini reddenda censeo *And every one who whilst he liveth, believeth in me, shall not die for ever*: Hoc est aliquando resuscitabitur.

Ad Cap. xii. com. 31. inquit Dux nostræ salutis, Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· *Now is the Judgment of this World*: non probo. Loquitur
Jesus

Jesus de Lite pendente inter eum & Belial, hoc est, de Passione & Morte ejus appropinquantibus. Non enim jam venit judicaturus mundum, sed, ut ait infra ad com. 47. vindicaturus in Libertatem, a servitute scilicet Diaboli: Κρίσις, quod nos per *Judicium* transtulimus, dicitur cum pugna decernitur, ut Ἀρῆι κρίνεσθαι in Homero: Sæpius quoque & melius causæ dictionem significat, ut abunde optimi Authores testantur. Hinc res quæ controversiam non patitur ἀκριτῶς vocatur. Item κρίσιμοι ἡμέραι Dies Decretorii, sive ut loquuntur Medici, Critici; Morbo in melius vel deterius mutato. Hoc verbum Κρίσις, cum lingua nostra adoptivum fecit, hic præ omnibus usurpatum mavelim. *Now is this World come to its Crisis.*

In com. 38, 39. invenies ἵνα ὁ λόγος Ἡσαΐα — πληρωθῇ et ὅτι εἶπεν Ἡσαΐας traducta, *That the Saying of Esaias might be fulfilled*; rursus *Because that Esaias said*: quum reddi debent *Whereby the Saying of Esaias was fulfilled*: et, *According to what Esaias said*. Græci non raro actionem cum passione confundunt, & vice versa: Sic aiunt εὖ πράττειν *Bene agere*, pro *Bene affici*: Latini quoque similiter *Audax omnia perpeti* pro *perpetrare*.

Cap. xiii. 3. Καὶ πρὸς τὸν Θεὸν ὑπάγει. *And went to God*: pro *And was going to God*. Com. 27. ejusdem capitis Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς λέγει ἔν αὐτῷ ὁ Ἰησοῦς. *And after the Sop, Satan entred into him: Then said Jesus*. Quis non videt ita transferendum, *And after the Sop then Satan entred into him. Jesus therefore said?*

Sub initium capitis xiv. sic legimus, Πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. Quæ sic Anglice donata sunt: *Ye believe in God, believe also in me*. Significationem copulativam τῷ καὶ deferuere nostri, reddendo, *also*. Sed quum passim in novo Fœdere καὶ causaliter usurpatur, cur non in hoc loco? Sensus ni fallor fiet nervosior: *Ye believe in God, therefore (for that Reason) believe in me*: Qui sum Deus.

Cap. xv. com. 2. Κλῆμα πᾶν τὸ καρπὸν φέρον καθαίρει αὐτό· *Every Branch that beareth, Fruit he purgeth it.* Καθαίρω cum de re rustica usurpatur, ἰατρικὴν prorsus renuit interpretationem: verte igitur, *He dresseth, vel pruneth it.*

———— *Quod Medicorum est
Promittant Medici, tractent fabrilis Fabri.*

Cap. xvii. 19. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν· *For their Sakes I sanctify myself.* Quid hoc rei est? Nonne Sanctissimus Jesus sanctificatus est ante quam duodecim elegisset Apostolos? Quis affirmat? Repone ergo, *I offer myself a Sacrifice.*

Cap. xviii. com. 36. Οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο· Quæ sic sonant Anglice: *Then would my Servants fight.* Verum ἠγωνίζοντο aliquid intensius sibi vult, quam quod nostra Versio exprimit per *fight*, vel Vulgata per *decertarent*. Reddo, *Then would my Servants, vel Soldiers fight furiously*, ut solent milites, cum Principem suum habeant commilitonem, videantve in periculo versatum.

Cap. xx. com. 8. Καὶ εἶδε, καὶ ἐπίστευσεν· *And he saw, and believed.* Lege *And he saw*, scilicet linteamina posita, *and thought so too*, scilicet corpus Domini fuisse ablatum: *Nondum enim*, ut in versu sequenti, *sciebant Scripturas, quia oportebat eum e mortuis resurgere.*

Hæc a S. Joanne selegi, ultimum Evangelistam proponens primo, non quod reliqui accuratiore gaudent interpretatione, sed quod vehementius sadatum ab eximiis ingeniis, abdita Divinæ Naturæ mysteria, & ejusdem ineffabilem cum Humana conjunctionem, quam ille præ cæteris ex professio afferit, male explicare; quibus Historiam suam textentibus ἐναντιόχριστοι famosiores non innotuerunt. Unum hic tantum insuper addam in gratiam nuperorum quorundam Irrisorum; scilicet Evangelistas in suis citationibus Veteris Instrumenti, sæpe ab illa quæ Septuaginta interpretum

tum habebatur versione, ad Hebraicam veritatem provocare ; & vice versa, Judæorum Hellenistarum & Gentium nuper ad Fidem conversarum captui se accommodantes: ut videre est in S. Joan. xix. com. 37. Ὁφονῖαι εἰς ὃν ἐξεκένησαν. Quæ frustra eris inquirendo ad Zac. xii. com. 10. ibi enim legitur ; ἐπιβλέψονται πρὸς μέν' αὐτὸν ὡς καταρχήσαντο. Sin linguam Sacram appelles, Evangelistam Germana S. Scripturæ verba transcrip-
fisse quam certissime reperiēs. Quomodo fit ut a Fonte puro Rivus sic flu-
eret lutulentus, ex Hieronymo discas, qui super hunc locum, pro senibus
ab Hebræo textu discrepantibus, hanc reddit Rationem: ‘ Si legatur
‘ 1777 ἐξεκένησαν, id est *compunxerunt*, sive *confixerunt*, accipitur; sin
‘ autem contrario ordine, literis commutatis, 1777 ὡρχήσαντο, id est
‘ *saltaverunt*, intelligitur: Et ob similitudinem literarum error est na-
‘ tus. Sed Joannes Evangelista, qui de pectore Domini hausit sapien-
‘ tiam, Hebræus ex Hebræis, quem Salvator amabat plurimum, non
‘ magnopere curavit quid Græcæ literæ continerent, sed Verbum in-
‘ terpretatus e Verbo est, ut in Hebræo legerat, & tempore Domini-
‘ cæ Passionis dixit esse completum.’

Illud quoque S. Matthæi ii. com. 15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν
μου, ad eundem modum, juxta Hebraicam veritatem citatum est: ‘ Quod
‘ obiter hic observare fuit operæ pretium, (ut Cl. Armachani verbis
‘ utar) ne quis Apostolorum illam indulgentiam, qui recepta Scrip-
‘ tura Græca uti non recusarunt, ita interpretaretur, ac si illam plane
‘ authenticam fuisse judicassent, ita ut nulla ratione liceret ab ea dif-
‘ cedere, neque eam ubi res requirebat, ex Fontium Hebraicorum fide
‘ corrigere.’

Evangelium S. Matthæi adeuntibus, in ipso limine sistendum est :
The Book of the Generation inquiunt nostri ; quum Βίβλος γενέσεως rec-
tius traducatur, *A List*, vel *Table of the Genealogy*.

Cum ventum est ad Cap. iv. com 15. Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλαΐμ,
ὁδὸν Θαλάσσης, quod a nono Esaïæ desumitur, Prophetiam istam adeo
C 2 corruptam,

corruptam, imo in altera parte penitus immutatam reperimus, ut Propheta nescio quid prædicit, Evangelista rebus sic perturbatis, minime clarum exinde deducit Testimonium. Experiamur qua ratione solvendus est hic nodus.

S. Hieronymus qui, ad normam Hebraicæ veritatis se sacra volumina interpretatum esse, ubique profitetur; Prophetiam de qua nunc agitur, sic Latine donavit. ‘ Primo tempore alleviata est Terra Zabulon & Terra Nephtalim, & novissimo aggravata est, via maris trans Jordanem Galileæ Gentium: Populus qui —— ’ Quæ, nostri affluentes partem superioris periochæ, sic transtulerunt, Anglice dicam? Nihil minus. *Nevertheless the Dimness shall not be such as was in her Vexation* — Quicquid hæc sibi velint ad antecedentis capituli finem reducenda sunt — *When at the first he lightly afflicted the Land of Zabulon and the Land of Naphtali, and afterward did more grievously afflict her by the Way of the Sea beyond Jordan in Galilee of the Nations. The People that walked in Darkness have seen a great Light* — Si quis ex his ita traductis communem Sensum eliciat — *Erit mihi magnus Apollo.* Voces, *Alleviata, Aggravata*, prædictus vir sanctus & Interpretes nostri in eandem fere diducunt Militiam: viz. *lightly afflict, & more grievously afflict*; utrobique perperam. Habent quidem hæ voces in Hebræo Significationem Levitatis & Gravitatis; sed levis æstimationis, vilipondii; sed, Honoris, Gloriæ. Huc spectat præ omnibus ipsissima rerum Historia: Tribus enim Zabulon & Naphtali ab Assyriis in captivitatem ductæ sunt, cæteris in propria terra manentibus, ut patet 4 Reg. Cap. xv. Sub iniqua hac rerum tempestate, Propheta dejectos eorum animos erigere conatur, prædicendo dura hæc perpessis, primam & præcipuam Messiæ Manifestationem, quasi in Retributionem aliquando fore. His consideratis, sic incipiendum, sic reddendum esse caput nonum Esaïæ judico. *As formerly he debased the Land of Zabulon and the Land of Naphtali, so hereafter shall he make*

make them glorious. Si quæras, Quibus modis? Perge legendo — *The Way of the Sea beyond Jordan Galilee of the Gentiles: The People which sat in Darkness, i. e. were carried away captive, saw great Light* — Ita Esaiæ sua sibi in rebus ad Christum spectantibus aperta loquendi constat Methodus, & citatio Evangelistæ, abrupta satis, in solidum refarciri possit.

Ad Caput x. com. 17. Sic monet Apostolos Salvator noster, Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων. Nostri, rejecto articulo, reddunt generaliter, *But beware of Men*: reddendum autem, *But beware of such Men*: sc. a lupis inter quos amandandi estis. Τῶν ponitur pro τῶτων vel τοιῶτων.

Ad Caput xi. in com. 5. Πτωχοὶ εὐαγγελίζονται. *The Poor have the Gospel preached to them.* Verto potius *The Poor have good Tidings brought unto them*: Ita redditur εὐαγγελίζομαι ad Luc. ii. 10.

Ad com. 8. habemus, Ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν. *Are in Kings Houses.* Mallem *Rich Men's Houses*: Quo in sensu, viz. pro Patronis ac Divitibus, βασιλεὺς apud Græcos, & *Rex* apud Latinos frequentius usurpatur.

In com. 35. Cap. xxi. legimus, Ὁν μὲν ἔδειραν, ὃν δὲ ἀπέκλειναν, ὃν δὲ ἐλιθοβόλησαν. *Beat one, killed another, and stoned another.* Alludit Dominus ad pœnas per Synedrium infligi solitas; Flagellationem scilicet, & Mortem per Strangulationem, vel Gladium, vel Lapidationem: red-do igitur, *Scourged one, hanged, vel beheaded another, and stoned another.*

Sed me revoco ad Cap. xv. com. 5. ubi Scribis & Pharisæis rebellibus, Traditionum suarum iniquitatem objicit Dominus: Δῶρον δ' ἵαν ἐξ ἐμῆ ὠφελῆθῃς καὶ εἰ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ. Si respicias verba præcedentia ὁ κακολογῶν, &c. quæ sub manibus, cum indignatione prolata esse videntur — *Quocunque a me juvari posses, sit sicut res sacrata,* quæ in communes usus cedere nequierunt. Nostri cum interpolatione

polatione explanatoria vertunt, *He shall be free*, Sensum quidem aliquo modo exprimentes, sed non plenum planumve. *It is a Gift by whatsoever thou mightest be profited by me ; And honour not his Father or his Mother*, he shall be free. Quorum vice reddo, *May it be as a (consecrated) Gift, by whatsoever of mine thou mightest be profited: Then he may not relieve his Father or his Mother*:

In com. 27. Cap. xviii. Τὸ δάνειον ἀφῆκεν αὐτῷ redditur *Forgave him the Debt*: Quæro an non melius legatur *Forgave him the Interest*. Patet enim ex sequentibus, quod si omne Debitum fuisset remissum, tam severa Ratio non potuisset deinceps postulari.

Ad Caput xxii. com. 5. Legimus de invitatis ad Nuptias, quod ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἄγρον, ὁ δὲ — Nostri transfulerunt quidem, sed opinor non satis ad ἐνεργείαν, seu vim verborum: *They went their Way, one to his Farm, another* — Nomina pro adverbiiis sæpe substituuntur Ionice. Hinc S. Lucas ad Cap. xxiv. com. 22. dicit ὁρθραὶ γινόμεναι pro ὁρθρῶν. Item ad Cap. xxi. com. 34. αἰφνίδιον ἐπιστῆ pro αἰφνίδιον. Quæ in Vulgata & Vernacula adjective redduntur. Communis quoque & elegans hæc Dialectus apud Classicos. Εὐδὸν παννύχιοι. Hom. *Lupus nocturnus obambulat*. Virg. *Æneas se matutinus agebat*. Id. Dicimus item, nullus dubito pro nequaquam. Repono igitur *They went their Ways severally, one to his Farm, another* — Τὸ, ἴδιον sic redditum reperies a nostris ad Cap. xxv. com. 15. ejusdem Matthæi, κατὰ τὴν ἰδίαν δύναμιν, *according to his several Ability*.

Ad com. 12. Ὁ δὲ ἐφιμώθη redditur *And he was speechless*: Non probō. Verte *He was put to Silence*: id est, non habuit quod diceret: Ut in com. 34. sequente ἐφίμωσε τὰς Σαδδουκαίους vertitur *He put the Sadducees to Silence*. In eodem versu, ἐπὶ τὸ αὐτὸ non traducitur. Tantum dicit nostra *They were gathered together*; quod per Συνήχθησαν exprimitur. Reddendum vero, *They were gathered together for the same Purpose*, ut superius ad com. 15. ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

In

In Capite xxiii. ad com. 24. Οἱ διωλιζόντες τὸν κώνωπα, *Which strain at,* lege *Who strain out a Gnat.*

Ad Cap. xxiv. com. 12. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν. Reddunt nostri, *And because Iniquity shall abound:* Non male, sed confuse. Respectu enim habito ad præcedentia, viz. Odia, Proditiones, Interneciones propter Christum, reddi malim, *And because of the Multitude of Persecutions.* Idem sensisse invenio Doctiss. Hammondum in *Dissertatione sua proemiali de Antichristo*, Cap. ix. § 18. Ad com. 32. hujus Capitis, pro *His*, lege *Her Branch*, viz. *Fig-tree.*

In Cap. xxv. com. 14. Interponunt nostri *The Kingdom of Heaven*; qua vero Authoritate nullus video: Τίς ἀνθρώπων in versu præcedenti, est ἀνθρώπου ἀποδημῶν in hoc: Lege ergo *He is as a Man travelling— who called his Servants severally*, τὰς ἰδίαις δούλαις. Vide supra ad Cap. xxii. com. 5.

Ad Cap. xxvi. com. 15. Legimus ἔστησαν αὐτῷ. Quod nostri vertunt, *They covenanted with him*: Melius, ut opinor, *They set before him*, vel *They made him a Tender of thirty Pieces.*

Com. 18. Ποιῶ τὸ Πάσχα, *I will keep*, lege *I will kill or sacrifice the Passover*, Facio pro sacrificio. Cum faciam Vitula — Virg.

Com. 50. Ἐφ' ᾧ πάρει; *Wherefore art Thou come?* Potius vertatur *For whom.* Concordat hæc Interpretatio cum S. Joanne, dicente primam Jesu Quæstionem fuisse, Τίνα ζητεῖτε;

Ad Cap. xxvii. com. 44. Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ἐνεδίδον αὐτῷ. Sensum exprimunt nostri, sed minus metaphrastice; in verbis Idiomatico Anglicano, sed haud Græco respondentibus: *The Thieves also which were crucified with him, cast the same in his Teeth.* Corrige fodes hunc ad modum: *The Thieves also which were crucified with him, reviled vel upbraided him in the same Manner.*

In Cap. xxviii. com. 18. inquit Salvator noster, Ἐδόθη μοι πᾶσα ἐξουσία. Nos reddimus *All Power is given.* Sed Tempus istud Aoristum reddi

reddi debet *has been given*, hoc est, ab æterno. Ita figmentum istud Socininum de Regali Christi Officio, non nisi post Mortem & Resurrectionem illi dato, destruitur, cui præsens Translatio arridet maxime.

An felicius D. Marco cum Interpretibus Anglicanis cesserit, pergo videre.

In Capite iii. com. 10. Μάστιγας, quod reddunt *Plagues*, aptius redatur *Diseases*.

Ad com. 21. ejusdem Capitis, legimus Οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· ὅτι ἐξέζη. Theophylactus cum multis aliis, putat amicos ejus exiisse, ut ligarent eum, suspicantes Dæmonium habuisse: Nostri itidem; *His Friends went out to lay hold of him, for they said, he is beside himself*. Mihi autem cum illis non convenit. Hujus loci Sensum genuinum exprimit, ni fallor, Paraphrastes Arabs; qui putat Christum premente turba in Deliquium Animi incidisse; vel saltem amicos ejus metuisse, ne id ei accideret: Naviculam quoque poposce- rat Christus, ut conscenderet propter multitudinem prementium vel op- primentium. Ubi hæc Fama ad aures Cognatorum ejus ac Familiarium pervenit, ἐξῆλθον κρατῆσαι αὐτόν· non vincere, sed sustentare, auxilium ferre ruenti. Eadem Dictione utitur S. Matthæus in Cap. ix. com. 25. ubi Dominus noster mortuam suscitaturus ἐκράτησε τῆς χειρὸς αὐτῆς· Hæc interpretatio ingenti quoque placet Casaubono, ut videre est in *Exer. 14. ad Ann. Eccles. Baronii* § 7. Verte igitur, *His Friends went out to help him, for they said He fainteth*.

De Domino Jesu quisnam esset, varias variorum sententias habemus in Cap. vi. inter quas hanc opinionem reperies ad comma 15. Προφήτης ἐστίν, ἢ ὡς εἰς τῶν Προφητῶν· Inquit Vernacula, *It is a Prophet, or as one of the Prophets*. Minime cerno, quænam sit differentia inter Prophetam, & Prophetarum unum; nisi per *Unum* velis *primum*. Εἷς enim non solum denotat Numerum, sed Gradum & Dignitatem exprimit. Idem S. Marcus in Cap. xvi. com. 2. μία Σαββάτων, per πρῶτην Σαββάτου

Σαββάρη explicat ad com. 9. Reddo igitur, *He is a Prophet, even as the chief, vel first of the Prophets; i. e. Moses.*

Eadem Appellatio recurrit ad com. 28. Cap. viii. quam ex antedictis reddo, *The Messiah.* Fuerint enim multi ex Judæis qui Jesum pro Christo Dei agnoscerent præter Petrum Discipulosque, Joan. vii. 40, 41. Πολλοὶ οὖν ἐκ τῶ ὄχλου — ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης· Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός.

In com. 16. ejusdem Cap. vi. ita se habet Evangelista, Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, αὐτὸς ἠγέρθη ἐκ νεκρῶν. *It is John whom I beheaded, he is risen from the Dead.* Languida interpretatio, nec satis emphatica. Verba Herodis sunt suspicantis, sunt timentis. Prophetæ mactati sui que criminis memor, ipsissimum Joannem restitutum esse credidit: lege igitur secundum vehementiam assertionis: *This Man is John whom I beheaded, he himself, vel that very Man is risen from the Dead.*

In capite vii. ad com. 13. sic scriptum legimus, Ἀκυροῦντες τὸν λόγον τῷ Θεῷ· quod nostri transferunt, *Making the Word of God of none effect.* Verba vero proprie sonant, *Spoiling the Word of God of its Authority.*

Ad com. 21. Cap. ejusdem, Κακοὶ διαλογισμοὶ, quod nos per *Evil Thoughts* tradimus, significat *Perverse Reasonings, vel Deductions,* hoc est, in rebus Divinis, respicitque Traditiones nuper memoratas.

In sequenti, πλεονεξίαι mallem traduci per *Rapines*, quam per *Covetousness*: Quia Ὀφθαλμὸς πονηρὸς, quod sequitur in eodem commate, apud Hebræos in Diverbium cessit pro Avaritia.

Parenthesis esto in com. 13. Cap. ix. ad hunc modum: *But I say unto you, that Elias is indeed come (and they have done unto him whatsoever they listed) as it is written of him:* Hæc ita disposita esse velim, quoniam
D niam

niam S. Baptistæ adventus tantum prædicitur a Prophetis; Passio & internecio ejus nequaquam.

Vidimus ad com. 10. hujus Cap. redire ἐκράτησαν quod ibi si placeat reddemus, *Laid hold of*; venustius & planius quam *They kept that Saying*. Τὸν λόγον ἐκράτησαν πρὸς αὐτοὺς. *They laid hold of that Word among them*: vel legatur hic versus, punctulo post ἐκράτησαν facto, quod fere eodem redit: τὸν hic usurpatur pro τῶτον ut supra ad Matt. x. com. 17.

Ad com. 49. Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ. Hoc in loco καὶ non est copula, ut nostri faciunt, sed Comparatio; reddique debet, *as*, vice *and*: Perpulchra quidem versio: *For every one shall be salted with Fire, as every Sacrifice shall be salted with Salt*. Sine Sale ut supra observavimus nec cibus Homini gratus, nec Sacrificium Deo. Levit. ii. 13.

Duriorem interpretationem habemus ad Cap. x. com 30. Ἐὰν μὴ λάβῃ. *But He shall receive*. Ita Beza quin accipiat: idem Tremellius: et sic multi. Græci vero sonant, *If he do not receive*. Sic Vulgata; *Si non accipiat*. Nostri quoque negativam interpretationem dant iisdem verbis, ad Joan. xii. 24. Ἐὰν μὴ ἀποθάνῃ. *Except it dye*, i. e. *If it do not dye*.

Obscurum hunc versum, universis intelligibilem reddas, si fas sit (& fas esse affirmat Theophylactus) pro διωγμῶν substituere διωγμὸν vide fis.

Versio quam nunc habemus.

Versio Proposita.

<i>But he shall receive an hundred-fold now in this Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands,</i>	Ἐὰν μὴ λάβῃ ἑκατοντάπλασίονα νῦν ἐν τῷ καιρῷ τῶν οἰκίας, καὶ ἀδελφῶν, καὶ ἀδελφῶν, καὶ μητέρων, καὶ τέκνων, καὶ ἀγρῶν, μετὰ διωγμὸν,	<i>Tho' he may not receive an hundred-fold (i. e. a sufficient Recompence) now in this Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands;</i>
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with Persecution, and *ἐν τῷ αἰῶνι τῷ ἐρχο-
in the World to come, μένω Ζωὴν αἰώνιον.
eternal Life.*

Lands; after Persecution,
and in the world to come (he
shall receive) eternal Life.

In Cap. xiii. com. 19. Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις. *For in
those Days shall be Affliction:* In quibus non? deletur in, & lege *For
those Days shall be Affliction,* in abstracto.

Ad com. 32. ejusdem capitis sic scriptum habemus: Περὶ δὲ τῆς ἡμέρας
ἐκεῖνης, καὶ τῆς ὥρας, οὐδείς οἶδεν. Quæ sic Anglice donavere nostri: *But of
that Day and that Hour knoweth no Man.* Si ὥρα pro vicesima quar-
ta Diei parte sumatur; qui nescit Diem, necesse est eum nescire partem
aliquam ejus Diei. Sed ubi Incrementum quod Dictionis ratio postulat,
quodque in sequentibus invenies? Οὐδείς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ υἱὸς.
In latiore sensu igitur ὥρα est accipienda; pro Tempore, ut ὥρα ὕπνῃ
apud Homerum. Ὦρα ἀπύειναι, Plat. Ὦρον γὰρ σὲ πέδῃσεν ἀνέγγυς in
Epigrammate. Eadem vox sæpe recurrit in hoc sensu apud Authores
sacros, & a senibus nostris rectissime donata vulgari per *Time*, vel *Sea-
son*. Ut Mat. xiv. 15. ἡ ὥρα ἥδη παρῆλθεν. *The Time is now past.* Rom.
xiii. 11. ὥρα ἐξ ὕπνῃ ἐγερθῆναι. *Time to awake,* vel potius *be awakened
out of Sleep.* Joan. v. 35. Ἡθελήσατε — πρὸς ὥραν *Ye were willing for a
Season.* In eadem significatione hoc in loco ὥρα usurpatur; ita quoque
transferenda, ne Dominus noster, cui nemo unquam simile loquutus est,
loquatur insipide; & ut nobilissimæ dictioni suæ sibi constet climax, & an-
terior pars versus posteriori competat. Lege igitur, *But of that Day
and that Season knoweth no one, vice no Man,* Οὐδείς εἰ μὴ ὁ Πατήρ.

Antea notavimus Ποιέω in sensu sacro non raro accipi. Idem verbum
recurrit ad Cap. xiv. com. 8. Ὁ εἶχεν αὕτη ἐποίησε. Nos dicimus *She hath
done what she could.* Supposito quod ἐποίησε recte transferatur; ubinam

Gentium ὃ εἶχεν significat *what she could?* Diversis quidem modis sumitur ἔχω, sed per *Possum* vix unquam in Novo Fœdere, si bene memini, traducitur. In com. superiori, quod fecerat Mulier, *Bonum Opus* vocat Salvator noster; hoc est, Opus Eleemosynarium, ut patet ex sequentibus. Dixit hoc, ut Discipulorum indignatio, quam Pauperum gratia, vel prætectu, adversus Mulierem conceperant, minueretur; affirmans hanc illius ungendi eum actionem, valere idem, ac si oleum vendidisset, & pauperibus erogasset: hoc est, actionem esse sacram, Dei gratia factam. His ita positis, comma hoc ita translatum vellem. *What she had she hath sacrificed, vel dedicated, id est, to a pious and charitable Use.*

Ad com. 33. Verba Anglica *To be sore amazed and very heavy* languidius exprimunt acrem Spiritum ac Vim, τῷ, ἐκθαμβεῖσθαι, καὶ ἀδημονεῖν. vertantur potius, *To be dispirited and horribly afraid.*

In Cap. xv. com. 6. legimus Κατὰ τὴν ἑορτὴν. Verba hæc a SS. Matthæo & Luca de eadem re usurpantur, & ubique a nostris reddita sunt, *At the, vel that Feast.* Verum, cum fuerit Festum Paschatis institutum & continuatum in memoriam Liberationis ex Ægypto; κατὰ τὴν ἑορτὴν naturam Festi innuere videtur, reddoque *After the Nature, vel Manner of that Feast.* Sic interpretamur Joan. Cap. ii. com 2. κατὰ τὸν καθαρισμόν. *After the Manner of the Purifying.*

In capite ultimo, quod pro Authentico sumemus, ἐξεθαμβήθησαν recurrit, quod omnem jam amisit vigorem, & simpliciter traducitur, *affrighted*: Sed in commate haud ita pridem annotato, redditur *sore amazed*; saltem ad hoc reponatur, *much affrighted.*

Ad com. 15. Sic mandatum est Apostolis. Κηρύξατε τὸ εὐαγγέλιον παντὶ τῇ κτίσει. In vernacula, *Preach the Gospel to every Creature.* Mallem *to all the Gentiles.* Πᾶσα κτίσις pro Gentilibus frequentius a Judæis

dæis usurpatur. Habes locum parallelum in S. Matthæo ad Cap. xxviii. com. 19. Μαθητεύσατε πάντα τὰ ἔθνη, inquit Salvator, ubi advertas quod τὰ ἔθνη Matthæi est πᾶσα κτίσις Marci. Vide insuper quæ sequuntur ad Rom. viii. com. 19. ubi πᾶσα κτίσις ex professo opponitur Judæis: Quæ loca simul comparata, æquale sibi invicem trajiciunt lumen.

Transeamus demum ad Evangelium Divi Lucæ, in aliquas Interpretationes ejusdem farinæ paucis animadversuri.

In Cap. i. com. 72. legimus Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν quæ sic donantur Anglice: *To perform the Mercy promised to our Fathers.* Unde habemus istud *promised*? Græca & Vulgata negant penitus. Lege igitur simpliciter *to shew Mercy to our Fathers.* Favet quidem Chiliaftis hæc Tralatio, sed faveat queiscunque volet quicunque Textus, modo sit genuinus, non est quod horreamus consequentia: Nec est quod adhuc legi, quo minus Millenariorum Doctrina sit vera, aut saltem veri simillima.

In eodem Capite com. 78. Ἐν οἷς ἐπεσκέψατο ἡμᾶς Ἀνατολὴ ἐξ ὕψους. *Whereby the Day-spring from on high hath visited us:* Margo reponit *Branch:* Mallem ego planius reddi *The Messiah.* In Prophetarum scriptis ubicunque מִשְׁכָּח hoc est, *Germen*, pro Messia usurpatur, Septuaginta interpretes perpetuo reddunt per Ἀνατολὴ. Simili modo S. Paulus, Dominus noster, inquit, ἐξ Ἰέρσα ἀνατέταλκεν. Verbum hoc proprie Astronomicum est, & Salvatori nostro quam maxime competit, qui *Stella Jacob*, & *Stella Matutina* vocatur. Num. xxiv. 17. Apoc. xxii. 16. Cum ergo per Ἀνατολὴ Messias denotatur, cur non ita reddatur? Credo equidem vix e vulgo quenquam hunc textum recte intelligere; nec *Day-spring* aliquid aliud esse sentire, præter matutinam Diei revolutionem. Sin figurativum nomen rejicias, & vice Rei significantis Rem significatam

tam substituas, erit intellectu facilis, ad cujuslibet captum accommodus, grande Religionis Christianæ mysterium tradens lucide : *Whereby the Messiah from Heaven hath visited us.*

Cap. ii. com. 22. Αἱ ἡμέραι τῆς καθαρismῶ αὐτῶν. *The Days of Her, lege Their Purification.*

Ad com. 49. habemus Ἐν τοῖς τῷ Πατρὶ μὲ δεῖ εἶναι με. Interpretes nostri vertunt, *about my Father's Business*, subintelligendo ἔργοις vel πράγμασιν. minus autem recte. Respondet Christus Matri ejus dicenti, ὁδυνώμενοι ἐζητῶμέν σε. Quid est, inquit, quod quærebatis, huc illuc vicatim cursitando? An nesciebatis ὅτι ἐν τοῖς τῷ Πατρὶ μὲ δεῖ με εἶναι; In his (ædibus) quæ Patris mei sunt oportet me esse. Non de negotiis loquitur, sed de Loco : ubi citius invenissent, si considerassent, non alibi eum esse quærendum, quam ubi eum esse decebat maxime; hoc est, in ædibus Paternis sive Templo. Substitue igitur, pro *about my Father's Business*, *In my Father's House*. Hæc lectio ad verba Matris, ad mentem Christi proprie pertinet, eamque aperte & perspicue proponit; altera vero, ab illius, ab hujus scopo fit aliena, eumque pervertere videtur.

Ad Cap. v. com. 18. Καὶ ἰδὲ. *And, lege For behold*: ad com. 37. εἰς ἀσκὰς παλαιὰς. *Into old Bottles*. Per totam hanc pericopen vice *Bottles*, lege *Skins*.

In Cap. vi. com. 12. Hoc de Salvatore nostro dicitur Ἦν διαυνκτερεύων ἐν τῇ προσευχῇ τῷ Θεῷ. *He continued all Night in Prayer to God*. Proseucha est locus dictus a precando —————
—— *In qua Te quæro proseucha* ———— Hoc subindicat Articulus : nec Προσευχὴ τῷ Θεῷ reddi potest *Prayer to God*, sed πρὸς τὸν Θεόν. lege ergo *in the Place of Prayer all Night*. In eodem commate redde εἰς τὸ ὄρεον *unto*, vice *into a Mountain*.

Ad

Ad Cap. vii. com. 16. Προφήτης μέγας fine articulo reddatur *The great Prophet*, id est, *Messiah*, ut patet ex sequentibus ἐπεσκέφατο ὁ Θεὸς τὸν λαὸν αὐτῷ. Similem loquendi formam supra annotavimus ad Joan. vii. 52.

Ad com. 21. hujus Capituli Hominibus cæcis Salvator noster ἐχαρίσατο τὸ βλέπειν. Nos frigide transtulimus, *He gave Sight*. Ἐχαρίσατο vero beneficium aliquid vel gratiosum exprimit: infra ad com. 42. idem verbum invenies optime redditum *He frankly forgave*: Hoc loco legatur, *He gave the Benefit of Sight*.

Com. 41. ejusdem, secundum verborum ordinem, ita legendum, *There were two Debtors to a certain Creditor, what the one owed was five Hundred Pence, what the other, fifty*.

In Cap. ix. com. 51. Ἡμέρας τῆς ἀναλήψεως αὐτοῦ. *The Time that he should be received up*. Verba Anglica nullam excitant ideam. Ἀνάλημμα apud Hesych. idem valet ac ὑψωμα. lege igitur *The Time that he should be lifted up*, Καθὼς Μωσῆς ὑψωσε τὸν ὄφιν.

In Cap. x. com 23. Καὶ γραφεὶς πρὸς τὰς Μαθητάς εἶπε. Aut deleantur hæc verba, aut traducantur: Delenda censent plurimi, quoniam in com- mate proximo inveniuntur, nullis MSS. Codd. reclamantibus.

Ad Cap. xi. comma 3. manifestam reperies Tautologiam in Vernacula: sic oramus Græce. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδε ἡμῖν τὸ καθ' ἡμέραν. sic βαττολογῶμεν Anglice, *Give us Day by Day our Daily Bread*. Verum Ἐπιούσιος non proprie significat *Quotidianus*, præsertim hoc in loco, ubi τὸ καθ' ἡμέραν subinde sequitur; sed *necessarius*, *Panis ἐπὶ τὴν εἰσίαν*. neque participialiter, sed adjective sumitur, ab ἐπὶ & εἰσία. reddendusque est versus, *Give us Day by Day our necessary Food*.

Locus paulo difficilior occurrit ad com. 49. Cap. xii. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ ἐγὼ βελῶ εἰ ἥδη ἀνήφθῃ; Versio nostra sic explicat, *I am come to*

to send Fire on the Earth, and what will I if it be already kindled? Profecto non intelligo. Inter varias super hunc versum annotationes, illam præ cæteris pono, quæ interrogationem a fine versiculi summons ponit post θέλω; Licita hac mutatione facta, sic donarem Anglice *I came*, vel *am come to send Fire on the Earth: And what is my Desire?* εἰ ἤδη ἀνήφθῃ *I would it were already*, vel *even now kindled*.

In commate penultimo Salvator noster parabolice mentionem facit de Debitore in jus vocato: ubi Ἀντίδικος, quod nostri vertunt *Adversary*, forenssem habet significationem, ut scopus loci indicat, viz. Actor, Petitor, quem nos *Plaintiff* dicimus: Galli reddunt *l'adverse Partie*. Paulo post δὲ ἐργασίαν interpretatur *Give Diligence*. Sed cum ἐργασία de Re nummaria sæpius usurpatur, ut Act. xvi. 19. Ἐλπίς τῆς ἐργασίας, *Hope of Gain*. xix. 24. Ἐργασίαν ἐκ ὀλίγων *much Gain*; credibile est, in simili sensu idem verbum hic esse usurpatum: præcipue autem, quia quæ sequuntur verba, de minuto novissimo solvendo agunt. Et quæso quænam opera est danda, ut liberetur a Fœneratore Obærat, præter pecuniæ numerationem? Hunc ergo textum sic reddendum propono: *As thou art going*, vel *When thou goest with one who has an Action against*, vel *is in Suit with thee*; δὲ ἐργασίαν *Tender the Money, that thou mayst be delivered*: Quæ an ita se habeant æqui videant Judices.

In Cap. xiv. com. xviii. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες *And they all with one Consent began* — Qui sic reddunt, φωνῆς subaudiri intelligunt. Malim ὥρας, quod exprimitur in præcedenti: & traducatur — *And they all from that Instant* sc. Vocationis nuper memoratæ.

Ad Cap. xvii. com. 3. Ἐὰν δὲ ἀμάρτη ὁ Ἀδελφός σου *If thy Brother*, lege *But if thy Brother offend*: Sensus ita fit explicatio; Προσέχετε ἑαυτοῖς, ne cuiquam sitis offendiculo vos; ἐὰν δὲ ἀμάρτη —

In Cap. xviii. com. 2. Κριτὴς τις ἦν ἐν τινὶ πόλει· *There was in a City a Judge* : lege : *There was a certain Judge in a certain City*. Senu et- enim incolumi, vel ab apicibus recedere, in S. Scriptura interpretanda non licet. Huc referri potest, com. 22. insequens, ἔτι ἐν σοὶ λείπει· Quod red- ditur, *yet lackest thou one Thing* : reddendum autem *one Thing is yet left for you* : sc. *to do*.

Ad Cap. xx. com. 20. Mittebant Pharisei ad Jesum qui se fingerent δικαίους· quod vice *just*, redderem *conscientious Men*.

In Cap. xxii. com. 2. ἐζήτην· ···· τὸ, πῶς· In hoc commatio, ut & in 4. 23. & 24. sequentibus, τὸ emphaticum in Translatione omittitur : *They sought how*, inquit nostra, quum redderetur, *They sought this, how* —

Ad com. 6. Καὶ ἐζήτει εὐκαιρίαν· redde, *And sought a proper Oppor- tunity*.

Ad Cap. xxiii. com. 2. Ἐαυτὸν Χριστὸν Βασιλέα εἶναι· Pro *He himself is Christ a King*, reddo, *He himself is our Anointed King*.

Ad Cap. xxiv. com 4. Ἐν ἐσθήσεσιν ἀστραπύσασι· *In shining Garments* : repone potius, *In dazzling Raiment*.

In commate sequente Κλινθεσῶν τὸ πρόσωπον redditur, *Bowed down their Heads* : Actio reverentiæ vix cadit in repentino timore perterri- tos : legatur congruentius, *Hung down their Heads*.

Commatis 25. hujus Capitis verba, Anglice donata, adeo infeliciter sonant, ut miseram derisoribus occasionem perhibuerint Prophetarum Scripta — Νασο adunco suspendere : Ὡ ἀνόηλοι καὶ βραδεῖς τῇ καρδίᾳ τῷ πιστεῦειν· *O Fools and slow of Heart to believe* — quasi ab ipso Jesu ἀγιόγραφα parvi pensitarentur. Hæc ridicula magis an perversa inter- pretatio suos habet fautores apud ἀνοήτους & ἀνέλληνας· præter quod ci- tra præceptum, Fratres appellat *Stultos*. In quorum gratiam verba hæc ita traducta vellem, ut omnis subfannandi occasio amoveatur, & Os le-

gentis unum aliquid certumque pronunciaret, torqueri minus obnoxium : Quid si igitur reddamus, *O inconsiderate and loath to believe.* Hoc opinor concordat cum vero verborum Sensu ; ἀνόητος enim significat potius *insensilis, cogitatione vacuus*, quam *Stultus*: atque expectatio Judæorum tunc temporis, alienissima fuit a Messia tot ac talia perpeffo. Quint etiam Discipulos Incredulitatis arguit Dominus, non ex toto sed ex parte tantum : facile enim & vehementer credebant, Messiam Redemptorem futurum ; sed potentem, sed Gloriosum anhelabant. Hucusque Prophetis crediderunt, regnum Messiae more suo exaggerantibus ; Quæ autem e contra de Humiliatione ejus prædixerint, aut non intellexerunt ἀνόητοι, aut minus crediderunt βραδεῖς τῇ καρδίᾳ.

In comm. 33. 34. minime suspiceris, nostra lecta versione, *They found the Eleven gathered together — saying* : istud *saying* ad Undecim Discipulos referre: quod plane facit. — Ἀναστάντες — ὑπέστρεψαν — καὶ εὗρον — τὸς ἑνδεκα — λέγοντας· reddo igitur *Who said unto them.*

In relegendo Capite xix. ad com. 9. invenio Jesum in ædibus Zacchæi, ad discumbentes de Zacchæo loquentem, non ad Zacchæum ipsum. Nostri vero Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς reddunt, *And Jesus said unto him*: Sed reddere debuissent, *And Jesus said of him.* Heb. i. 7. Καὶ πρὸς μὲν τὸς ἀγγέλους λέγει· *And of the Angels he saith.* Cap. xi. 18. Πρὸς ὃν ἐλαλήθη· *Of whom it was said.*

In actis Apostolorum & Epistolis satis multa castigatione digna reperiemus ; Non omnia proferenda, ne vestrae injurii simus patientiæ, aut in publica peccemus commoda.

Cap. i. com. 5. Ὅτι Ἰωάννης μὲν· *For John, lege, That John.*

In Cap. iv. com. 12. S. Petrus rationem reddens, qua potestate Claudum sanassent, orationem claudit hisce verbis : Καὶ ἔκ ἐστιν ἐν ἄλλῳ ἑ-
δενέ

δενὶ ἢ Σωτηρίᾳ· ἔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν ἕρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς· Quæ nostri, omnes hujus Periochæ partes generaliter fumentes, sic traducunt: *Neither is there Salvation in any other, for there is none other Name under Heaven given among Men whereby we must be saved.* Verum Articulus ἢ hoc in loco demonstrative usurpatur pro αὐτῇ Σωτηρίᾳ item pro ea Sanatione particulari, quam paulo antea Homini infirmo impertierant Apostoli; ut videre est per quæstionem Synedrii & responsum Petri ad comm. 7. 9. in quibus ἐν τινὶ mallet traduci *By whom*, quam *By what Means*. Particula ἐν idem valet ac διὰ, ut in hoc ipso sermone sparsim, ἐν ποίᾳ δυνάμει, ἐν τινὶ, ἐν ὀνόματι, ἐν ᾧ, traducitur *By. By what Power, By what Means, By the Name, Whereby.* Verte ergo ἐν ἄλλῳ ἔδενὶ *By no other.* Eadem particula paulo post recurrit, δεδομένον ἐν ἀνθρώποις, quam, rationem & scopum loci spectantes, nostri Interpretes non male reddunt *Among.* Harum mutationum ratio in libris Novi Fœderis e linguæ sacræ usu est petenda. Participium istud perfectum passivum δεδομένον designat ævum omne ex quo Humanum genus extitit, reddique debet, *That ever was given.* Hoc insuper addendum, Οὕτως in com. 11. melius per *He*, quam *This*, transferri. Vide jam quam apte totius hujus pericopæ partes sibi invicem cohæreant.

Γνωστὸν ἔστω πᾶσιν ὑμῖν — ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, — ἐν τούτῳ οὕτως παρέστηκεν ἐνώπιον ὑμῶν ὁ υἱός· Οὗτός ἐστιν ὁ λίθος ὁ ἐξεδινηθεὶς — καὶ ἐκ τούτου ἐν ἄλλῳ ἔδενὶ ἢ Σωτηρία, ἔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν ἕρανὸν τὸ

Be it known unto you all, that by the Name of Jesus Christ of Nazareth — even by him doth this Man stand here before you whole: He is the Stone which was set at nought — And not by any other is this Healing, for there is no other Name under Hea-

δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σω-
θῆναι ἡμᾶς.

ven, that ever was given among Men
whereby we must be saved.

Ad Cap. v. com. 3. νοσφίσασθαι ἀπὸ τῆς τιμῆς redditur *To keep back part of the Price.* Peccatum Ananiæ sacrilegium fuit, & νοσφίσασθαι reddi debet *to purloin, to steal*: ut in Tit. ii. 10. μὴ νοσφιζομένους, *not purloining*: lege similiter *to purloin from the Purchase.*

In eodem Capite com. 24. Ὡς δὲ ἤκουσαν τὰς λόγους τὰς τούτους, vertitur, *Now when they heard these Things*: dele autem *Now*, & verte *When they heard these Words*: sc. quæ modo dixerant ὑπηρέται.

Cap. vi. com. 9. Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν. Nostra versio est, *There arose certain of the Synagogue which is called the Synagogue of the Libertines.* Textus non postulat repetitionem τῆς Synagogue: Et quis non sentit Vocem Hellenisticam Λιβερτινῶν plane Latinam esse? Traducatur ergo versus iste, *There arose certain of that Synagogue which is called of the Freed-men.*

Cap. vii. com. 36. Οὗτος, reddi debet ἐμφατικῶς. *This very Man.*

Ad Cap. ix. com. 22. S. Paulus apud Judæos Damascenos agit συμβιβάζων ὅτι Οὗτός ἐστιν ὁ Χριστός. Quod vernacula interpretatur tantum, *Proving that this is very Christ.* Participium autem denotat, *Collatis locis probans*: Est Metaphora ab ædificio sumpta, in quo, omnes inter se partes commode cohærentes, dicuntur Συμβιβάζειν. Reddatur ergo, *proving by comparing Places (sc. of Scripture) that he is the Christ.* Eodem Verbo ad hunc sensum utitur S. Paulus in Eph. iv. 16. & Col, ii. 19. & infra xvi. 10. Συμβιβάζοντες redditur *assuredly gathering.*

Ad com. 26. Cap. xi. Χρηματίσαι τὰς Μαθητὰς Χριστιανούς. *The Disciples were called Christians.* Plus ut opinor valet Χρηματίσαι. Supra ad Matt. ii. Χρηματισθέντες bis redditur *being warned of God*: Παρὰ τὸ
Θεὸν

Θεὸς ἀποκάλυψιν δεξάμενοι Theod. Heb. viii. 5. Καθὼς κεχρημάτισται Μωϋσῆς redditur *As Moses was admonished of God.* Heb. xi. 7. Νῶε dicitur χρηματισθεὶς, quod transfertur *warned of God.* Νεφετηθεὶς ὑπὸ Θεοῦ Oecum. Act. x. 22. ἐχρηματίσθη ὑπὸ ἀγγέλου *was warned of God by an Angel:* Ad eundem modum reddo, *The Disciples were by Divine Appointment called Christians.*

Ad Cap. xii. com. 15. Habes S. Petrum stantem præ foribus Mariæ, pulsantemque. Autumabant Discipuli eum esse incarceratum: Affirmante Rhoda ipsissimum esse Petrum; totaque Ecclesia reclamante, dixerunt, Ὁ Ἀγγέλῳ αὐτῷ ἐστίν. *It is his Angel:* pro quo repono, *It is a Messenger* from him. Nostri cum Chrysostomo putant ἐκ τούτου ἀληθεῖς ὅτι ἕκαστος ἡμῶν Ἀγγέλον ἔχει. Ecclesiarum nostrarum Angeli habent quidem suos Ἀγγέλους, Nos autem eorum Vicarii, certissime scio, parum sumus Angelati.

In Concilio Apostolico Hierosolymis habito Act. xv. com. 7. sic se tradit S. Petrus: Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι . . . ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο — *Men and Brethren, ye know — that God made Choice among us:* Verto potius, *Brethren ye know — ὅτι ὁ Θεὸς ἐν ἡμῖν. That God (who worketh) in us, made Choice.* In undecimo sic concludit. Ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον καὶ οἱ πατέρες. Nostri, & fere omnibus placuit Interpretibus, ultima hæc verba, viz. καθ' ὃν τρόπον καὶ οἱ πατέρες ad Patres in verbis præcedentibus referre: *But we believe that through the Grace of our Lord Jesus Christ, we shall be saved even as they:* id est, *our Fathers were saved.* Quid autem hoc ad Rem de qua agitur? Non de Salute Patrum, sed Gentium fidelium disputatur: quid eos facere oportet: an Gentibus licet servire legi Moysis necne, differitur: Orationem fere totam de Gentibus instituit Petrus; semel tantum Patrum fit mentio, & si ad eos referantur hæc verba, a scopo

scopo aberrare videtur Doctor Infallibilis, & a prima mediaque ima discrepet Oratio. Sin ad Gentes appuleris, quorum causa Synodus hæc habita est, versione nostra paululum immutata, nullas narrat ambages, sed apposite, ut semper, loquetur Apostolus Θεοῦ πνεύματι. *For we believe, that through the Grace of our Lord Jesus Christ we shall be saved.* Καθ' ὃν τρόπον καὶ αὐτοὶ. *And they (Gentiles) after the same Manner.*

Ad com. 13. Cap. xvi. scriptum est Οὗ ἐνομιζέτο προσευχὴ εἶναι. *Where Prayer was wont to be made:* Syrus & Arabs reddunt, alter *Domus Orationis*, alter *Locus Orationis*: & recte quidem: Judæos suas habuisse Proseuchas extra urbes & præcipue juxta fluvios sitas, satis constat: Harum unam adiere SS. Paulus & Lucas. Hoc, verbum εἶναι subindicat, quod exprimeretur per γίνεσθαι, si Orationem tantum significet προσευχὴ: redde igitur *where there was an allowed Place of Prayer.* Ad eundem modum lege infra ad com. 16. Vide quæ notavimus ad Cap. vi. com. 12. S. Lucæ.

Ad Cap. xvii. com. 5. Ἀγοραίων τινὰς nostri vertunt, *Certain lewd Fellows of the baser Sort.* Forfan ita, forfan non: Ἀγοραῖοι fuerint Lictores qui ἐν ἀγοραῖς τοῖς Ἀρχαῖς infervierint: Verto igitur *Certain Officers of the lower Sort* si velis, vel sine hac Specificatione.

Com. 18. Ἰησοῦ καὶ τὴν Ἀνάστασιν. *Jesus and the Resurrection.* Opinati sunt Athenienses Ἀνάστασιν fuisse Nomen proprium Deæ alicujus, Fœminæ Ἰησοῦ, & stare debet in Textu sine interpretatione; *Jesus and Anastasis.*

Ad Cap. xix. com. 24. Verto Ναὸς ἀργυρῶς Ἀρτέμιδος. *Silver Shrines, vel Temples of, non for, Diana.* Videlicet in imitationem Templi magni ad Vendendum. Nos dicimus *Models.*

Pergo

Pergo ad Cap. xxv. com. 11. Ubi lego Οὐδείς με δύναται αὐτοῖς χαρίσασθαι. *No Man may deliver me unto them.* Respectu autem habito ad Versum nonum præcedentem, ubi Festus dicitur velle Judæis conspirantibus χάριν καταδέσθαι. Gratix aliquid deponere, quæro, an non hæc verba rectius traducantur, *No Man may deliver me up to please them?*

De Abrahamo, communi tum Judæorum tum Gentium Patre, Sigillum Promissionis, hoc est, Circumcisionem accipiente, sic loquitur Apostolus: ad Rom. iv. com. 11. Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ. Quæ interpretes nostri, interferentes aliquid de suo, viz. *He had yet*, præter mentem & scopum Apostoli, ut mihi videtur, traduxere: *And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith which he had yet, being uncircumcised.* Hæc Versio respicit Fidem Abrahami tantum dum fuit in præputio; verum, ni fallor, Apostolus de futura Fide Gentium loquitur præcipue Πίστεως τῆς (Μελλέσης) ἐν ἀκροβυστίᾳ. In cujus rei Testimonium; scilicet Gentes olim futuras esse Hæredes Fidei Abrahami, Patris multarum Gentium secundum Promissionem; accepit Abrahamus Sigillum ut vocatur Circumcisionis: Verte igitur *And he received the Sign of Circumcision a Seal (Assurance) of the Righteousness of Faith which should be in the Uncircumcised.*

Rom. viii. comm. 19, 20, 21, 22, 23. Cur hæc perioche per Prosopœiam interpretetur, propter unicam vocem, κτίσις, ut plerumque fit, dicant Rhetorici, qui sensum sic reddunt asperum & nodosum. Quod si recolamus vocem istam κτίσις præcipue de Gentibus a Judæis intelligi; (ut Mar. xvi. 15. Κηρύξατε πάσῃ τῇ κτίσει. Matt. xxviii. 19. Μαθητεύσατε πάντα τὰ ἔθνη ubi κτίσις & ἔθνη se invicem explicant) facillimum, ideoque ut opinor verum Apostoli elicies. Sensum: viz. Gentiles quoque

quoque anhelare ad Libertatem Evangelicam: Donabimus totam Periocham Græce:

Ἡ γὰρ ἀποκαταδοκία τῆς κλίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται· Τῇ γὰρ ματαιότητι ἡ κλίσις ὑπετάγη, ἔχ' ἐκείνη, ἀλλὰ διὰ τὸν ὑποτάξαντα· Ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κλίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ· Οἶδαμεν γὰρ ὅτι πάντα ἡ κλίσις συσφρατίζει καὶ συνωδίνει ἄχρι τοῦ νῦν· Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς σφρατίζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν· Cui subijcimus versionem quam

Habemus.

For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God.

For the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in Hope:

Because the Creature itself also shall be delivered from the Bondage of Corruption into the glorious Liberty of the Children of God.

For we know that the whole Creation groaneth, and travaileth in Pain together until now.

Proponimus.

For the earnest Expectation of the Gentiles waiteth for the Manifestation of the Sons of God.

For the Gentiles were made subject to Vanity, not of themselves, but by him who subjected them.

(But) upon Hope (of the Promise) that the very Gentiles also shall be delivered from the Bondage of Corruption into the glorious Liberty of the Children of God..

We know the Cause that the whole World groaneth and travaileth in Pain together until now.

And

And not only they, but ourselves also which have the first Fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Body.

And not only they, but ourselves also who have the first Fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption (of the Gentiles which is) the Redemption of our (mystical) Body.

Commata 33. 34. hujus Capitis aliam & fortiolem haberent interpretationem, si aliter interpungantur. Sic se habent Græce: Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεὸς; Θεὸς ὁ δικαιοῦν τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανὼν. μᾶλλον δὲ καὶ ἐγευθεῖς ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Sic Anglice: *Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather that is risen again; who is even at the right Hand of God, who also maketh Intercession for us.* It is non est in Origine, hic autem bis usurpatur. Quid si hi versus ab imo ad summum legerentur interrogative? Præcedentia cum consequentibus interrogativis talem lectionem videntur postulare. Hoc quoque tmema manifeste desumitur ex Isaia L. 8, 9. ubi Propheta loquitur ἐρωτηματικῶς. Multo etiam major est verborum vis, si talem nanciscantur punctationem, ut quæstio quæstioni respondeat. Vide sis. *Who shall lay any Thing to the Charge of God's Elect? God that justifieth? Who is he that condemneth? Christ that died? yea rather, that is risen again? Who is even at the right Hand of God? Who also maketh Intercession for us?* Ita tota Perioche iustis assurgit gradibus, & in integrum sibi congrua acrius provocat.

Ad Cap. xiii. com. 8. Ὁ γὰρ ἀγαπῶν τὸν ἕτερον traducunt nostri *He that loveth another*: Τὸν ἕτερον in hoc versu explanatur per τῷ πλησίον in Decimo: in utroque Ἀγάπη vocatur πλήρωμα νόμου. Reddo igitur *He*

F

that

that loveth his Neighbour: Ipsissima sunt verba Legis Καὶ τὸν πλησίον
σὺ ὡς Σεαυτὸν.

In Capite primo Epistolæ primæ ad Corinthios com. 21. legimus;
Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τῷ Θεῷ οὐκ ἔγνω ὁ κόσμος διὰ τῆς Σοφίας τὸν Θεόν. *For
after that, in the Wisdom of God, the World by Wisdom knew not God:*
Sapientia Dei non significat illam Sapientiam quæ habet Deum Autho-
rem, sed Objectum, quam nos dicimus Theologiam; hoc est, Sapientiam
Hominum circa cognitionem Dei. Hoc in Sensu si sumas Σοφία Θεῷ,
plena & plana erit verborum constructio, quæ lectori Anglicano jam
prorsus redditur inscrutabilis. *For after that, according to its Theology
vel System of Divinity, the World by its Wisdom knew not God; it pleas-
ed God, &c.* Vide Lightfoot in locum.

In Cap. ii. com. 11. Τίς γὰρ οἶδεν ἀνθρώπων τὰ τῷ ἀνθρώπῳ; quod ver-
titur, *For what Man knoweth the Things of a Man?* Repono, *Who
knoweth the Thoughts of a Man?*

Ad Cap. iii. com. 3. sic redarguit Corinthios S. Paulus: Οὐχὶ σαρκικοί
ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; Quæ, pro paupertate linguæ Anglica-
næ, Idiota lector sic accipit: *Are ye not carnal, and walk as Men?* Mar-
go paulo melius, *according to Man:* Neuter tamen congrue. Κατὰ ἄν-
θρωπον opponitur τῷ, κατὰ Θεόν. Rom. viii. 27. Est Hendyadis signifi-
cans idem quod σαρκικοί, & in malo sensu utitur ab Apostolo: Tradu-
catur ergo — *Are ye not carnal, and walk ungodly, vel corruptly?*

Eadem Phrasis recurrit ad com. 8. Cap. ix. Μὴ κατὰ ἄνθρωπον ταῦτα
λαλῶ; *Say I these Things as a Man?* quam insipide! redde, *Say I
this falsely?* Vide Rom. iii. 4.

Cap. vi. com. 4. Ἐξεδενημένος ἐν τῇ Ἐκκλησίᾳ. *Least esteemed in the
Church:* Doctiss. Lightfootus nuper memoratus, reddit ἐξεδενημένος
concessum

concessum non authenticum ita dictum, non quod judicia & determinationes istiusmodi non valerent; sed quod concessus ipse auctoritatem suam non reciperet a Synedrio, ut concessus Triumviralis in unaquaque Synagoga; sed ab iis eligeretur inter quos pendebat Controversia: Et sic reddendum est — *Set them to judge who have no Authority in the Church: Supple Rather than go to Law before the Unjust.* Sed durior est hic Sensus, ne dicam quoad praxin absurdus. Græca lectio quoad Verborum Ordinem est more interrogativo, quam ita reddendam propono: *Those who are not esteemed by the Church, id est Ethnicos, set ye them to judge?*

Varia Charitatis Christianæ officia enumerans Apostolus in Cap. xiii. inter cætera hæc ponit com. 4. ἡ Ἀγάπη ἑ περπερεύεται, ἑ φυσίζεται. Quæ sic donata Anglice habemus: *Charity vaunteth not itself, is not puffed up.* Ubi differentia? Margo reponit — *is not rash*: Minus recte meo quidem calculo. Illis potius assentior, qui περπερεύεσθαι reddunt per *adulatur*; legoque — *Charity flattereth not (others) is not puffed up (itself).*

In com. sequenti eadem Ἀγάπη ἑ λογίζεται τὸ κακόν. *Thinketh no Evil.* Reddo *maketh no Account of Injuries*: Scilicet ad ulciscendum. Hæc tralatio concordat cum scopo Apostoli & vera significatione τῆ λογίζεσθαι. Luc. xvi. 2. Ἀπόδοτε τὸν λόγον, inquit οἰκοδεσπότης. S. Paulus ad Philemonem ἐμοὶ ἐλλόγει: utrobique λόγος redditur *Account*.

Dum dona linguarum ad ædificationem Ecclesiæ usurpari debere docet Apostolus in Cap. xiv. com. 14. sic argumentatur. Ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νῦν μου ἀκαρπὸς ἐστίν. Nihil dilucidius. Quæ vulgata versio sic reddit — *Nam si orem lingua, sc. ignota, Spiritus meus orat, mens autem mea sine fructu est.* Recte quidem: modo autem nostri interpretes quo? *For if I pray in an unknown Tongue, my Spirit prayeth, but my Understanding is unfruitful.* Tralatio hu-

jusmodi prorsus ἀκαρπῆς idiotæ lectori. Νῆς in textu significat quidem intellectum ; non autem activum, quo, qui loquitur, sentit ipse ; sed passivum, quo sentitur ab audientibus ; reddique debet per *Sense* vel *Meaning* : Lege igitur sic — *For if I pray in an unknown Tongue, my Spirit prayeth, but my Meaning is unfruitful, id est, not understood.* Ad hunc modum interpretatur Theodoretus apud Oecumenium — Πνεῦμα τὸ πνευματικὸν χάρισμα λέγει· Νῆν δὲ τὴν σαφήνειαν καὶ ἐρμηνείαν τῶν λεγομένων· Similiter legas in versu sequenti προσεύξομαι τῷ Νοῖ· *I will pray in a Meaning understood.*

In Capite iii. Epistolæ 2. ad Corinthios, differens Apostolus de majori dignitate Spiritus quam Literæ, hoc est, Novi Fœderis quam Vetus, in commate 7. hanc instituit Comparisonem : Εἰ δὲ ἡ διακονία τῆς Θανάτος ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, &c. his verbis Anglice donatam : *But if the Ministration of Death written and engraven in Stones, was glorious, &c.* Verum si respicias punctationem, atque imprimis τὸν Νῆν scribentis, nullus dubito quin sic referenda sit : viz. *But if the Ministration of Death ἐν γράμμασιν, by the Letter, engraven, &c.* Vide Versum præcedentem, ubi Lex Mosaica bis vocatur Γράμμα· & de significatione particulæ ἐν, quæ annotavimus ad Act. iv. 12.

Cap. v. com. 10. Ἡμεῖς φανερωθῆναι δεῖ· *We must all appear.* Aliquid fortius per φανερωθῆναι indicat Apostolus : quæ cum sit vox passiva, improprie hoc loci per activam redditur : Verto *We must all be laid open* : — *Omnes enim nos manifestari oportet* — in Vulgata.

Capitis viii. comma 5. explanatore eget vehementer. Sic scribit Gentium Doctor, Καὶ ὡς κατ'ὧς ἠλπίζαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ καὶ ἡμῖν, διὰ θελήματος Θεοῦ· Sic transfulerunt Interpretes Anglici : *And this they did, not as we hoped, but first gave their own selves to the*

the Lord, and unto us by the Will of God — Pinguem nebulam! Vix ac ne vix quidem Sensus Apostoli patet ex his verbis. Dicit Corinthiis, Macedonas præter spem suam, uno eodemque momento, & Nomina & Res suas per Voluntatem Divinam Christo dedisse. Καὶ ὁ καθὼς ἠλπίσαμεν inquit: *Et non ut speravimus*, hoc est, præter expectationem nostram, ἀλλ' ἐαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ καὶ ἡμῖν. Nempe seipsos dederunt, id est, immediate, eodem instanti, Domino & Nobis. Probe novit Dominatio Tua, ἀλλὰ, quum est assentientis vel approbantis, in hoc Sensu ab optimis Authoribus usurpari: Instar omnium sit Plato, apud quem singulis fere paginis recurrit ἀλλὰ μοὶ δοκεῖς καλῶς λέγειν, vel aliquid simile. Quid si igitur legatur versus iste Anglice, sic — *And not as we hoped*, hoc est, *Even beyond our Expectation* — *Forasmuch as they gave themselves at once unto the Lord and unto us, by the Will of God*.

Ad eundem modum invenies com. 10. Cap. ix. insequentis male interpunctum, nec aliter redditum: Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπειρόντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσαι, καὶ πληθύναι, &c. ἄρτον εἰς βρῶσιν non ad præcedens participium ἐπιχορηγῶν ut debet, sed ad sequens verbum χορηγήσαι nequitur. Ut in versione nostra: *Now he that ministreth Seed to the Sower, both minister Bread for your Food, and multiply, &c.* Hic locus plane respicit illum Esaïæ Cap. lv. com. 10. ubi de Deo loquitur propheta dante semen seminanti & panem edenti. Hi loci, inquam, alter in alterius partes, trajiciunt lumen: Reddo igitur — *Now he that ministreth Seed to the Sower, καὶ ἄρτον εἰς βρῶσιν, and Bread to the Eater, minister and multiply your Seed sown*; puncto a χορηγήσαι dempto & ad βρῶσιν rejecto.

In Cap. x. com. 4. invenies ὅπλα . . . δυνατὰ τῷ Θεῷ. *Weapons mighty through God* — Non probo: Est Hebraïsmus ad αὐξήσιν, frequenter a Scriptori-

Scriptoribus Sacris usurpatus: Cui similem habemus in Jonæ iii. 3. ubi Nineve dicitur Civitas Dei quam nos dicimus in Vernacula — *Exceeding great City*. Act. vii. com. 20. Moses erat — ἀρεῖα τῷ Θεῷ — *exceeding beautiful*: Montes Dei: Tuba Dei, 1 Thess. iv. 16. *Very high — loud*: Ita velim hunc locum traducere — *Our Weapons are — mighty powerful*.

Ad Cap. xi. com. 28. Inter suos labores ponit Apostolus curam Ecclesiarum quotidianam & Catholicam: ἡ ἐπισύστασις Με, inquit, ἡ κατ' ἡμέραν. Nostri vertunt — *That which cometh upon me daily*: Frigida quidem tralatio, nec æstuanti conveniens Apostolo: Fortius quiddam exprimit ἡ ἐπισύστασις quam *Coming*. Vide Act. xiv. 12. 18. ubi tumultuosam habet Significationem: Sic quoque velim legas hoc in loco — *That which crowdeth upon me daily*.

Audax idem Apostolus ad com. 20. hujus Capitis, Corinthios corripit sic insurgit — Ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει. *For ye suffer if a Man bring you into Bondage, if a Man devour you, tum jejune sequitur if a Man take of you*. Post Libertatem & Res amissas, quid quæso restat ad capiendum? Non sic solet scribere

———— *Quem mirabantur Athenæ
Torrentem, ὅ plenī moderantem fræna Theatri*

Λαμβάνω Forensē habet Significationem, & valet idem ac Teneo, Convinco: Δικαστῶν γε Σωφρώνων ἐστὶ ὃν ἂν λάβωσιν ἀσελγαίνοντα κολάζειν. Demosth. τῷ ληφθέντι ἐχθρὸς εἶναι. *Damnato inimicus esse*. Sumitur etiam pro Quæstum facere, unde λῆμμα, λῆψις. *Captio, Lucrum*. Orator iterum Πάνελως τ' ἄλλα πάντα περίεργα νομίζουσιν πρὸς τὸ λαβεῖν, *Alia omnia super-*

superflua existimant præter Quæstum facere. Repone igitur, ut fervetur Climax Apostolicus — *If any one accuse, vel condemn you: Vel respectu habito ad Pseudapostolos φιλοκερδεῖς, verba sunt ἐν δια δύοῖν exprimentia, & legantur — If any one make a Prey of you.*

Ad com. 25. pro *A Night and a Day*, lege *Night and Day*. Νυχθήμερον.

In Epistola ad Galatas Cap. iii. com. 8. Sic scriptum legimus Προευηγγελίστατο τῷ Ἀβραάμ. *Preached before the Gospel unto Abraham.* Qualem Sensem exinde eliciat idiota Lector? Nempe Historiam Christi in terris agentis Abrahamo fuisse particulariter patefactam. Respicit autem Apostolus promissum tantum, verbis sequentibus prolatum — Ὅτι εὐλογηθήσονται ἐν Σοι Πάντα τὰ ἔθνη. Ad minimum igitur transferendum esset — *Preached before this Gospel* — verum pro *Gospel* malim reponere *These good Tidings*. Viz. *In thee shall all Nations be blessed: Εὐαγγελισάμενον* ita redditum invenies, 1 Thes. iii. 6. Luc. viii. 1. & passim alibi.

Cap. iv. com. 24. Ἀτινά ἐστιν ἀλληγορούμενά. *Which Things are an Allegory: Redde Being allegorized.*

Cap. vi. com. 13. sic se habet — Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσειν. Cl. Hammondus inquit, Non necessarium esse ut hæc verba sic reddantur, ut illos (Gnosticos) Circumcisos fuisse magis, quam Legem observasse, exinde concludatur: sed sic, ut ἔσῃ integram periodum afficiat. Reddo igitur, *For neither they themselves are circumcised, nor keep the Law: quod e Gnosticorum praxi patet evidentissime.*

Ad Philip. Cap. ii. com 6. Οὐχ ἀρπαγμὸν ᾔγῃσατο τὸ εἶναι ἴσα Θεῷ. *Thought it not Robbery — Verte Did not vehemently desire — (hoc est, Refused whilst on Earth) to be (appear) equal with God.* Com. 8. Εὐρεθεῖς

ρεθεῖς ὡς ἄνθρωπος quæ nostri vertunt *Being found*, expono *was found*. Utinam versuum Divisores his verbis comma septimum occlusissent: quod Domini nostri κένωσιν comprehenderet. Octavum ταπείνωσιν ejus indicet, incipiatque — ἐταπείνωσεν ἑαυτὸν. Dividentur ergo Versus ut in Vulgata.

5.

————— *Christ Jesus:*

6. *Who being in the Form of God, thought it not Robbery to be equal with God:*

7. *But made himself of no Reputation — and was found in Fashion as a Man.*

8. *He humbled himself* ——— Qui unus locus si recte expendatur, ad omnes Hæreses, adversus Jesu Christi Domini nostri personam, refellendas sufficit. *Bulli Def. Fid. Nicenæ.*

Cap. iv. com. 10. Ἐφ' ᾧ καὶ ἐφρονεῖτε *Wherein ye were also careful: lege For whom indeed ye had been careful.* De seipso loquitur Apostolus.

Ad Cap. i. Epistolæ ad Colossenses com. 15. dixi superius pag. 5.

In Cap. ii. com. 3. invenimus Ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι: Versio Anglica sic se habet: *In whom are hid all the Treasures of Wisdom and Knowledge.* Si hoc de Christo prædicetur, reclamo prorsus: Legoque *In whom are hidden all the Treasures of Wisdom and Knowledge:* Sin de mysterio in versu antecedenti sumatur, lego ut in margine: *Wherein are hid, &c.*

Transeamus ad Cap. i. Epist. 2. ad Theſſalon. com. 11. Εἰς ᾧ καὶ προσευχόμεθα: quod nostri reddunt, *Wherefore also we pray:* Sed Sermo est de

de Adventu Domini secundo, vertique debet, *Against which* (Coming) vel *against when*: εἰς ὃ non δι' ὃ.

Distinctionem Deum inter & Christum inique faciunt Interpretes nostri, cum in versu sequenti vertunt, κατὰ τὴν Χάριν τῆ Θεᾶ ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ. *According to the Grace of our God, and the Lord Jesus Christ.* Ὁ Θεὸς ἡμῶν ab Apostolorum nemine pronunciatur, quin de Jesu Christo solo potest & debet intelligi. Observatu quoque dignum est, quod in his ad Thessalonicenses Epistolis, quoties de Deo & de Christo distinctim in eadem Sententia loquitur Apostolus, Nomen Patris, distinctionis causa, perpetuo Dei Nomini adjungitur: ut in com-mate primo ambarum Χάρις — ἀπὸ Θεᾶ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ. Nulla autem in præsentī Distinctio est, vel esse debet. Verte igitur — *According to the Grace of our God and Lord Jesus Christ.* In eundem lapidem impigere Interpretes ad com. 1. Epist. 2. S. Petri.

In Cap. ii. Epistolæ 1. ad Timotheum com. 6. Apostolus docet, Jesum Christum se dedisse — Ἀντίλυτρον ὑπὲρ πάντων, τὸ Μαρτύριον καιροῖς ἰδίοις. Hic, ut frequenter Ellipsi utitur S. Paulus, τῆ κατὰ. Hoc animad-verso Sensus est planissimus: scilicet Christum passum fuisse secundum testimonium Prophetarum propriis datum temporibus. Nos tubam A-postolicam incertum emittere sonum facimus, reddendo — *A Ransom for all to be testified in due Time*: quum reddi debet — *A Ransom for all, according to Testimony* (given) *at proper Seasons.* Quid vero si ultima verba per Antiptosin acciperentur? scilicet καιροῖς ἰδίοις pro καιροῖς ἰδίων. q. d. Universalis Redemptio est Doctrina καιροῖς ἰδία omnibus *Temporibus propaganda*, quæ continuas Gratiarum actiones, Deo Patri & Redemptori Filio, reddendas postulat.

In Cap. iii. com. 3. S. Paulus monet Episcopum esse μή Πλήκτην. Significationem generalioreν τῇ πλήκτην habemus fateor quum vertitur *Striker*: Sed Sensem Apostoli vix ea Vox simplex, opinor, exhibet. Quid quæso laudis habeat Episcopus, si neminem fuste, vel ferro, vel alapis dolet. Moderationem, ni fallor, respicit Paulus in castigationibus Ecclesiasticis; ut lenitate sanaret potius quam severitate exasperaret Episcopus: Talem autem Significationem τῇ πλήκτης Anglice non sum exprimendo. Non possum non subungere quid de censura Ecclesiastica majori dixerit olim Erasmus, utpote nostris quoque καιροῖς ἴδιον. ‘Communicatio hisce temporibus mea Sententia plus satis in prompta est; dum passim & quamlibet frivolis de causis intentatur fulmen illud terrificum, nec unquam acrius, quam cum Pecuniola periclitatur.’

In Cap. v. com. 3. Docetur Timotheus quomodo se gerat erga pauperulas: Χήρας τίμα. *Honour Widows*: recte quidem: quo autem pacto? Sublevando, dando τὰ πρὸς τὴν χρείαν, ut Apostolus ipse honorabatur Maltæ; Πολλαῖς τιμαῖς, inquit, ἐτίμησαν ἡμᾶς, καὶ ἐπέδεντο τὰ πρὸς τὴν χρείαν. Reddo igitur — *Relieve Widows*: Hoc in Sensu τίμα accipitur in Decalogo, & infra com. 17. & Matth. xv. 4. & 6.

Ad Cap. ii. Epistolæ 2. ad Timotheum com. 19. hanc habemus Certitudinem; Ὁ μὲν τοι στερεὸς Θεμέλιος τῷ Θεῷ ἵσθηκεν. *Nevertheless the Foundation of God standeth sure.* Quodnam autem est hoc Fundamentum? Dubio procul, Promissiones Dei, Hominibus per Christum factæ: hoc est, Evangelium. Malim ergo Θεμέλιος, secundum ejus Hellenisticum accipi, qui significat, *Obligatio, Tabula, Contractus*; reddique, *The Covenant*, cum quo sequens Sigillum concordat optime.

Cap. i. ad Titum com. 12. Γαστέρες ἀργαὶ *Slow Bellies*: Parum est, cur ἀργαὶ potius per *slow*, quam per *swift* traducatur; quoniam per Antiphrasin & hoc & istud significat. Quid si utrumque posthaberemus, reddendo γαστέρες ἀργαὶ *ventres albi*: id est luxu & mollitie diffuentes?

Turgidus hic epulis atque albo ventre lavatur. Perf.

— *Pinguem vitiis albumque notat Horatius.* Verum non est in promptu quomodo exprimem *Venter Albus* in Vernacula.

In Cap. viii. ad Hebræos, comm. 3. 4. Dominum Jesum esse Pontificem nostrum ita probat Doctissimus Tarsensis, vel cujusvis est hæc Epistola.

Πᾶς γὰρ Ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται ὅθεν ἀναγκαῖον ἔχειν τι καὶ τῆτον ὁ προσενέγκῃ

Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, εἰδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσφέροντων κατὰ τὸν νόμον τὰ δῶρα.

For every High-Priest is ordained to offer Gifts and Sacrifices: Wherefore it is of Necessity that this Man have somewhat also to offer.

For if he were on Earth, he should not be a Priest; seeing that there are Priests that offer Gifts according to the Law.

In priore tmematio idioma Linguae nostrae non patitur τῆτον exprimi sine suo Substantivo, quod secundum scopum & illationem verborum Ἀρχιερεῖα esse duco. Deleatur ergo *Man*, & inferatur *High-Priest*. Versus insequens totus est in tenebris, quas sic conor dispellere; transferendo — *For if he were on Earth, he should not be a Priest (else) (εἰ μὴ ἔχοι ὁ προσενέγκῃ) Priests being, they, who offer Gifts according to the Law.*

Ad com. 12. Cap. ix. Reddo ἐφ' ἅπαξ *Once for all*.

Ad Cap. x. com. 37. Ἐτι γὰρ μικρὸν ὅσον ὅσον. *For yet a little while: lege very little while.*

Ad Cap. xi. com. 4. Μαρτυροῦντο ἐπὶ τοῖς δώροις αὐτῶ τῷ Θεῷ. *God testifying of his (Abel's) Gifts.* Qualem sensum in animo legentis producant hæc verba? plane nullum: Lege autem ut intelligas — *God testifying (his Acceptance) of his Offering,*

Ad com. 10. τὴν τῆς Θεμελίας ἔχουσαν πόλιν. *A City which hath Foundations.* Repone *The City which hath the Foundation*, novam sc. Hierosolymam ἥς τεχνίτης καὶ Δημιουργὸς ὁ Θεός. Apoc. xxi.

Ad Com. 12. Καὶ ταῦτα νεκρωμένον. *And him as good as dead.* Plus valet καὶ ταῦτα. Est Elegantia Attica, significans *In primis, quod majus est.* Reddo igitur — *And what is more (that one) as good as dead.* similiter verte 1 Cor. vi. 8.

Ad Cap. xii. com. 17. Μετανοίας γὰρ τόπον ἔχ εὔρε. *He found no place of Repentance.* Tralatio prorsus Novatiana: Μετανοίας non ad Esavum referri debet, sed ad Patrem ejus Isaacum: lege igitur omnino ut in margine: *He found no Way to change his (Father's) Mind.* Carefully quod sequitur non est in Græco.

In Cap. xiii. com. 4. Τιμίον ὁ γάμος ἐν πᾶσι. *Marriage is, verte Let Marriage be honourable in all.* Ita concordat hic versus cum antecedentibus & consequentibus, leges aliquot positivas tradentibus.

Ad Cap. ii. Epistolæ 1 S. Petri com. 16. ita Fidelium praxin dirigit Apostolorum Princeps: Καὶ μὴ ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, *And not using your Liberty for a Cloak of Maliciousness.* Vox generica κακία non optime redditur per particularem *Maliciousness*, quæ est species vel pars tantum τῆς κακίας, de qua non hic agitur. Melius, ut opinor, vertatur per *Disobedience*, vel *Rebellion*. Sed cum Genus in multas
Species

Species dividi potest; aut illa expositio quæ ad Rem facit præsentem accipiatur, quoniam Analogum per se positum stat pro significatione famosiori; *Not making your Liberty a Pretence for Rebellion*; vel reddatur generatim *for (any) Wickedness*.

In Cap. iii. comm. 3, 4. Fœminis maritatis consilium dans quomodo Viros suos Christo lucrifacerent, ita monet Piscator ille Hominum: ὧν ἔγω κóσμη... ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τῷ Πραεῖ καὶ ἡσυχίᾳ Πνεύματι ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. Quæ ita reddunt interpretes: *Whose Adorning* — [let it be] *the hidden Man of the Heart, in that which is not corruptible, [even the Ornament] of a meek and quiet Spirit, which is in the Sight of God of great Price*. Sensem quidem exprimunt, fatemur: sed versus iste non eget istis adminiculis quæ uncinulis appositis inclusa sunt, ad eliciendum ejus Sensem, qui per se patet satis. Notandum vero, Verbum ἔγω, ad utramque periochæ partem pertinere, & literulis immutatis minime in altera describi debuisse: Ἀφθαρτον quoque substantive sumitur pro ἀφθαρσία, quæ alibi redditur *Sincerity*: Eph. vi. 24. *Grace be with all them that love our Lord Jesus Christ ἐν ἀφθαρσίᾳ in Sincerity*. Reddo igitur, *Whose Adorning — let it be the hidden Man of the Heart, in the Sincerity of a meek and quiet Spirit, which is in the Sight of God very ornamental*.

Ad Cap. v. com. 12. Διὰ Σιλβανῆ ὑμῖν τῷ πιτῆ Ἀδελφῆ (ὡς λογιζομαι) δι' ὀλίγων ἐγράφα. Epistolam innuit Apostolus se eis antea scripsisse per Silvanum, qui cum S. Paulo illas peragravit partes, ubi Discipuli queis scribit Petrus dispergebantur; ut videre est Act. xvi. & deinceps. Quid autem velit Apostolus vix nostri dicunt, viz. *By Sylvanus, a faithful Brother unto you (as I suppose) I have written briefly*. Sensus est — *As I reckon, I wrote a few Lines to you (formerly) by Sylvanus a faithful Brother*.

Sed

Sed manum de Tabula — Quandoquidem Epistolæ SS. Petri & Judæ, in locis bene multis obscuræ, ne dicam penitus vitiatæ, ad pristinam Simplicitatem a Reverendo admodum Thoma, jam Antistiti Bangoriensi, acutissimi judicii viro, restituuntur: Cui etiam in enodando librum Job, multis jam retro sæculis inscrutabilem, tam felix ingenium astitit, quod rara novit antiquitas, nulla nesciet posteritas. Alii uberiores Viro huic incomparabili pro merito agant Gratias; Ego autem profiteor, semperque profitebor, me illi debere maximas.

Succedat tantum notissimus novissimusque locus, sc. Caput i. ad Hebræos: In quo Auctor Epistolæ demonstrare velit, Jesum Christum, Mosi, Prophetis, Angelis, Omnibus Dei Ministris, infinitis gradibus antecellere. Nostra autem Versio Comparisonem instituit tantum inter Christum & Angelos; non animadvertens, quod Vox "Ἀγγελοι æquivoce usurpatur; exhibetque tam Prophetas Nuntios terrestres, quam Ministros e Cœlis missos. Quæro enim, cur quisquam ad Hebræos scribens Eminentiam Christi super Angelos præcipue probare conaretur, cum magna Hebræorum pars, nec Angelum nec Spiritum esse crediderint? Omnes autem Mosen & Prophetas in summa æstimatione habuerunt unanimes. Probare ergo Christum angelis antevertere, est probare Sadducæis nihil: Probare autem Eundem Mosi, Danieli, Davidi &c. præstare (quod in hoc Capite mihi videor videre) est recta via insistere ad convincendum tam Sadducæos, quam Pharisæos, Gentis Judaicæ Doctores & Ductores maximos, Christum esse Messiam diu multumque desideratum.

Excerpta aliquot exhibebimus ex utroque Testamento loca, in quibus Prophetæ, Legati, Sacerdotes, Nuntii, atque etiam Speculatores "Ἀγγελοι appellantur. In Gen. xxxii. com. 3. Jacob dicitur misisse מלאכים 'Ἀγγέλους, hoc est, Nuntios ad fratrem Esavum. Mal. ii. 7. Sacerdos itidem nominatur, Angelus Domini Exercituum, In Capite sequenti Christus ipse

i
pse vocatur Angelus, non respectu Naturæ sed officii, sc. Angelus Fœderis. Eundem locum citans S. Matt. Cap. xi. com. 10. scribit 'Αποστέλλω τὸν Ἀγγελόν μου, hoc est, Joannem Baptistam: Idem in Cap. xxiv. 31. Καὶ ἀποστέλει τὴν Ἀγγέλου αὐτοῦ. Satis constat, hic non agi de extremo Judicio, verum de excidio Hierosolymitano: Nempe cum in cineres redacta fuerit Hierosolyma, & ista Gens impia rejecta & excisa; tunc emittet Filius Hominis Ἀγγέλους suos in totum Orbem, hoc est, Ministros, Sonum Verbi edentes cum tuba Evangelica. In Cap. vii. S. Lucae com. 24. habes Ἀπελθόντων δὲ τῶν Ἀγγέλων Ἰωάννη. Et in ix. com. 52. Dominus Ἀπέστειλεν Ἀγγέλους — εἰς κώμην Σαμαρειτῶν, scilicet, aliquos ex Discipulis. De Ἀγγέλῳ S. Petri e carcere liberati dixi prius, ad Act. xii. 15. In S. Jac. ii. 25. Rahab dicitur accepisse τὴν Ἀγγέλου. Et in Apoc. i. 20. Episcopi vocantur Ἀγγελοι Ἐκκλησιῶν.

Apponemus jam Epistolium ipsum cum interpretatione utrinque stipatum: utram harum mavelit, æquus accipiat renuatve Lector.

*God who at sundry
Times, and in divers
Manners, spake in Time
past unto the Fathers by
the Prophets,*

*Hath in these last
Days spoken unto us by
his Son, whom he hath
appointed Heir of all
Things, by whom also he
made the Worlds.*

*Who being the Bright-
ness of his Glory, and*

Πολυμέρως καὶ πολυ-
τρόπως πάλαι ὁ Θεὸς
λαλήσας τοῖς Πατέρας
ἐν τοῖς Προφήταις, ἐπ'
ἐσχάτων τῶν ἡμερῶν
τῶν ἐλθόντων ἐλάλησεν ἡμῖν ἐν
υἱῷ

ὃν ἔθηκε κληρονόμον
πάντων, δι' ὃ καὶ τὰς αἰῶ-
νας ἐποίησεν

ὅς ἐστι ἀπαύγασμα
τῆς δόξης, καὶ χαρακὴρ

*God who at sundry
Times, and in divers
Manners, spake in Time
past unto our Fathers by
his Prophets, hath in
these latter Days spoken
unto us by his Son:*

*Whom he hath ap-
pointed Heir of all
Things, by whom also he
made the World.*

*Who being the Bright-
ness of his Glory, and the
ex-*

the exprefs Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, fate down on the right Hand of the Majesty on high:

Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.

For unto which of the Angels said he at any Time, Thou art my Son, this Day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the first Begotten into the World, he

τῆς ὑποστάσεως αὐτῆς, φέρων τε τὰ πάντα ῥήματι τῆς δυνάμεως αὐτῆς, δι' ἑαυτῆς καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς Μεγαλωσύνης ἐν ὑψηλοῖς.

Τοσούτῳ κρείττων γενόμενος τῶν Ἀγγέλων, ὅσω διαφορωτέρου παρ' αὐτῆς κληρονομήκεν ὄνομα.

Τίνι γὰρ εἶπέ ποτε τῶν Ἀγγέλων, Τίός με εἶ Σὺ, Ἐγὼ σήμερον γεγέννηκά Σε; Καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν.

Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν Οἰκωμένην,

exprefs Image of his Person, and upholding all Things by the Word of his Power, when he had by himself made the Purgation of our Sins, fate down on the right Hand of the Majesty on high.

Being made so much better than the (aforementioned) Messengers, by how much he hath by Inheritance obtained a more distinguished Name than they.

For to which of his Messengers (or Prophets) saith it (the Scripture) at any Time, Thou art my Son, I this Day have begotten thee? And again, I will be to him for a Father, and he shall be to me for a Son?

But when it introduces again the first Begotten into the World, it saith, Let

saith, And let all the Angels of God worship him?

And of the Angels he saith, Who maketh his Angels Spirits, and his Ministers a Flame of Fire.

But unto the Son he saith, Thy Throne, O God —

λέγει, Καὶ προσκυνή-
σάτωσαν αὐτῷ Πάντες
Ἄγγελοι Θεῷ.

Καὶ πρὸς μὲν τὰς
Ἀγγέλους λέγει, Ὁ
ποιῶν τὰς Ἀγγέλους
αὐτῷ Πνεύματα, καὶ
τὰς Λειτουργὰς αὐτῷ
πυρὸς-φλόγα.

Πρὸς δὲ τὸν Υἱόν,
Ὁ Θρόνος Σὺ ὁ Θεός.

Let all the Angels of God worship him.

As concerning *Angels* it *saith* (so far are they from being Objects of Worship, or of equal Dignity with the first Begotten) *Who maketh the Winds his Angels, and Flames of Fire* (do the Work of) *his Ministers.*

But of the Son, Thy Throne O God —

Ad Apostoli Scopum, ni fallor, ista interpretatio quadrat melius, quæ prælationem Jesu Christi, Ἀγγέλοις omnibus, Visibilibus & Invisibilibus, tam in Cælo quam in Terra, ostendere conatur.

H

A P.

A P P E N D I X.

L E G E N T I relegenti Scripturas Sacras, novæ subinde orientur Deliciæ, nova vibrabit Lumina Pater Luminum: Jus eas scrutandi, unicuique Christiano ex æquo competit. Verum quomodo scrutabuntur, imo legent idiotæ Professores sine fida castaque interpretatione? malefana enim versio non est Scriptura Sacra. Illa qua gaudemus indies marcessit, puriorque, ut ex præmissis, ni fallor, fatis innotuerit, multum desideratur: Nec pluribus fuisset opus, ni summonuisset Typographus, unam alteramve paginam superesse, nondum in tergo scriptas, quas sic non parcere pergo.

Ad ii. Cap. S. Lucæ com. 11. "Ὁς ἐστὶ Χριστὸς Κύριος redditur, *Which is Christ the Lord*: verito, *Who is the Anointed Lord*. Sic infra ad com. 26. pro *Lord's Christ* lege *Lord's Anointed*.

In Cap. viii, com. 31. Εἰς τὴν Ἀβυσσον vertitur *into the Deep*: lego, *into the bottomless Pit*: Locum sc. pœnalem Diabolo & ministris ejus præparatum.

In Cap. x. com. 15. Habes ἕως ἄδᾶ καταβιβασθήσῃ· *Shalt be thrust down to Hell*: lego, *shalt be demolished even to the Dust*.

In Cap. xxii. com. 51. Ubi Petrus furiosior factus aurem Malchi præcidit, ait Jesus, Ἐὰντε ἕως τῆς ἑσπέρης· *Suffer ye thus far*: reddo, *Hold, no more*.

In Cap. xviii. com. 37. S. Joannis, Σὺ λέγεις, ὅτι Βασιλεὺς εἰμι ἐγώ· *Thou sayest, that I am a King*. Repono *Thou sayest true, for a King I am*.

Cap. xxi. com. 8. Σύροντες τὸ δίκτυον τῶν ἰχθύων inficete reddidere nostri *Dragging the Net with Fishes*: pro quo repono *Dragging the Net full of Fish*.

In Act. Cap. v. com. 3. Legimus ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον· *Lye to the Holy Ghost*. In variis locis novi Testamenti ψεύδω cum Dativo legitur, & bis in versu proximo; rarius cum Accusativo nisi præpositione sequente ut Col. iii. 9. μὴ ψεύδεσθε εἰς ἀλλήλους· *Lye not one to another*. Hic autem cum sit nulla præpositio denotans *To*, necesse est

Substantivum regi a verbo, & accusativum ab accusativo exprimi: Reddo igitur *to belye the Holy Ghost*: vel *deceive the Holy Spirit*.

Ad Cap. viii. com. 1. legimus τῇ ἀναιρέσει αὐτῆς *To his Death*; mallem *to his Murder*: his verbis capiti antecedenti finem statuo, in quo ad com. 45. pro *Jesus* lege *Joshua*; & ad 53. vice *Disposition*, lege *Ministration of Angels*, εἰς διαταγὰς Ἀγγέλων.

Ad com. 33. ejusdem Cap. invenies ἐν τῇ ταπεινώσει αὐτῆς ἡ κρίσις αὐτῆς ἦρθεν. Quid sibi velint interpretes nostri vertendo, *In his Humiliation his Judgment was taken away*, prorsus nescio; pone punctulum post ultimum αὐτῆς, & lege, *In his Humiliation he was condemned; he was cut off*.

In Cap. xiii. com. 41. Ἴδετε οἱ καταφρονηταὶ καὶ θαυμάσατε καὶ ἀφανίσθητε. *Behold ye Despisers and wonder and perish*: pro *perish* lege *disappear*, vel *be gone*.

In Cap. xviii. com. 27. Προτρεψάμενοι non est redditum: Locus est de Apollō Corinthum tendente cui literas συστατικὰς dederunt Fratres: προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν. *The Brethren wrote*, inquit nostri; reddendum vero *the Brethren who encouraged him wrote*: ad com. 20. hujus Capitis pro *They* lege *He consented not*: καὶ ἐπένευσεν.

Ad Cap. xx. com. 35. Habemus Πάντα ὑπέδειξα ὑμῖν. *I have shewn you all Things*: lege *I have shewn you by all ways*: i. e. tam exemplo quam verbo.

Act. xxvii. com. 27. Ἐν τῷ Ἀδρια. *In Adria*: lege *the Adriatic*.

In Epistola ad Romanos, Cap. ii. com. 20. inter alia privilegia Judæo concessa, ait eum habere τὴν μόρφωσιν — ἐν τῷ νόμῳ. Nostri, *Which hast the Form — in the Law*: pro quo reddo, *Who hast the Formulary — in the Law*.

Ad Cap. v. com. 5. Ἡ δὲ ἐλπίς οὐ καταισχύνει. *And Hope maketh not ashamed*: Corrige, *Now this Hope*, ἢ pro αὐτῇ, *doth not baulk us*. Ad com. 13. Ἀχρὶ νόμου redde *Before the Law*.

Ad Cap. vi. com. 17. Gratias Deo agit Apostolus, ὅτι ἦτε δούλοι τῆς ἡμαρτίας, ὑπηκούσατε δὲ — *That ye were the Servants of Sin, but ye have obeyed* — lege, *That ye who were the Servants of Sin have obeyed*.

In Cap. vii. Ostensurus Apostolus Legem non amplius obligare ut ei adhæreamus, ait com. 1. Legem dominari Homini ἐφ' ὅσον χρόνον ζῇ. *as long*

long as he liveth traduxere nostri: quod absit! male respondent hæc verba ita intellecta sequenti similitudini, in qua Lex cum defuncto comparatur, nos cum Uxore superstite: Verbum igitur ζῆν, non ad ἀνθρώπου. sed ad νόμου referendum: corrige ergo *as long as it liveth*, vel *is in Force*.

Ad Cap. ix. com. 5. legimus de Christo Ὁ ὢν ἐπὶ πάντων Θεός — reddunt nostri *Christ — Who is over all God* — non probo. Verto, *Who is the Eternal over all, God* —

In Cap. iii. Ep. i. ad Corinthios com. 8. Diffidiorum voces moderatur Apostolus, aitque, Ὁ φυτεύων δὲ καὶ ὁ ποτιζὼν ἓν εἰσιν. *Now he that planteth and he that watereth are one.* Jam dixisset, Ego (Paulus) plantavi, Apollos rigavit; de Personis igitur græca sunt minime intelligenda, accipienda vero de negotio vel scopo (qui unus idemque) plantantis & rigantis: reddo igitur, *Now he that planteth and he that watereth, mean the same Thing*: ne ergo dividimini propter eos.

Cap. x. com. 5. Ἐν τοῖς πλείοσιν. *With many of them*: lego, *with most of them*.

Superius si memini annotatum est, conjunctionem *iva* in Scriptis Evangelicis, non causaliter, sed eventualiter sæpius usurpari. Hoc oro attendat Eruditus Lector, multaque in Epistolis Apostolicis plana & facilia itidem habebit: Secus traduentes Interpretes Nostri in nonnullis duriores, imo contradictorias effinxere Doctrinas.

Pauca hæc e multis pro mea exiguitate protuli sincero quidem animo Evangelicæ tantum veritatis studio. Proinde nullo meo scripto nullo dicto Ecclesiam offensam velim, Authoritati ejus me meaque submittere paratus semper, privato judicio sæpe, ullius in verba jurare nunquam. Si quid in anterioribus sit commode vel congrue prophetatum, Gratias Revelanti: Si quid minus, nollem dictum, & quamvis dixerim pro meo non agnosco. Conamini nostro Deus adjuvet, auream prophetandi Libertatem, suis omnibus fartam tectam conservet Vices ejus gerens, Princeps Optimus; Tuque, Justissime Domine, *Domine Cancellarie*, ut ut hæc sint tractata consarcinatave, pro Dignitate Materiæ respicias, offerentemque iis qui Te colunt & observant maxime ascribere digneris!

Coloniæ Engain

Kal. Octobris, 1733.

F I N I S.

